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Thatcher, G. W

Key to the Arabic  
grammar of the written language

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Author Thatcher, G. W

Title Key to the Arabic grammar of the  
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*Heidelberg.*

*Julius Groos.*

### Exercise 1.

The garden is large. The large garden. The small house. A beautiful place. The man is beautiful. A bad man. The Nile is a river. A just king. The sea is great. A beautiful castle. Good bread. The bread is good. I am a man. The judge is a good man. Thou art tired. He is a good friend. The man is the upright friend. The street is wide.

### Exercise 2.

الْبَيْتُ كَبِيرٌ — الْبُسْتَانُ مَحَلٌّ حَسَنٌ — أَنْتَ رَجُلٌ  
طَيِّبٌ — أَنَا تَعْبَانُ — الْقَصْرُ الْكَوَيْسُ وَالنَّهْرُ الْعَرِيضُ —  
الْقَاضِي صَادِقٌ — أَنَا حَبِيبٌ صَادِقٌ — أَنْتَ إِنْسَانٌ قَبِيحٌ —  
الشَّارِعُ الْعَرِيضُ —

### Exercise 3.

The grandfather is old. The grandmother is old. The small (young) daughter. An honest son. Is the garden beautiful? Yes, the garden is beautiful. A beautiful hour. The house is old. The house is new. The mother is beautiful. The boy is ready. A violent wind. The wind is violent. Art thou tired? Yes, I am tired. Art thou the judge? No, I am the physician. Is she honest? No, she is bad. The sun is rising. The shady tree. The maid-servant is obedient. Cairo. The hand is clean. The goose is a bird. The dead goose.

Exercise 4.

الْأُمُّ حَاضِرَةٌ — نَارٌ كَبِيرَةٌ — هَلِ الْجَنِينَةُ كَبِيرَةٌ —  
لَا الْجَنِينَةُ صَغِيرَةٌ — الدَّارُ الْجَدِيدَةُ صَغِيرَةٌ — الرِّيحُ شَدِيدَةٌ —  
— هَلِ أَنْتِ الْجَدَّةُ — نَعَمْ. أَنَا الْجَدَّةُ — الْإِبْنَةُ الْحَسَنَةُ —  
الْمَلِكُ عَادِلٌ وَالْمَلِكَةُ حَسَنَةٌ — الشَّمْسُ الْغَارِبَةُ —

Exercise 5.

The honest teacher. The teachers are honest. The flashing eyes. The teachers (fem.) are present. Are you contented? No, we are vexed. Two nights and two days. Is the judge busy? Yes, he is busy. The bakers are industrious. The two girls are absent. The tailor and the tailoress are busy. The tailors and the tailoresses are industrious. The honest Moslems. Two boys are playing. The quarters (of the town) are clean.

Exercise 6.

الْحَارَةُ نَظِيفَةٌ — الْمُعَلِّمُونَ حَاضِرُونَ — عَيْنٌ لَامِعَةٌ —  
أَنْتُمْ مُجْتَهِدَانِ — نَعَمْ نَحْنُ مَشْغُولَانِ — هَلِ أَنْتِ زَعْلَانُ  
— لَا أَنَا مَبْسُوطٌ — الْمُسْلِمُ صَالِحٌ — قُمْ غَائِبُونَ — الْخِيَّاطَاتُ  
الْوَلَوِيْسَةُ حَاضِرَةٌ — الْوَلَدُ مُجْتَهِدٌ — اللَّيْلُ مُظْلِمٌ — الْخَادِمُونَ  
وَالْخَادِمَاتُ تَعْبَانُونَ — الْحَكِيمُ مَشْغُولٌ — حَكِيمَانِ مَشْغُولَانِ  
— يَدَانِ نَظِيفَتَانِ — هَلِ الْخَبَّازُونَ كَسَلَانُونَ — نَعَمْ  
وَالنَّجَّارُونَ كَسَلَانُونَ قُمْ تَعْبَانُونَ —

Exercise 7.

It is a difficult book. Difficult books. Cairo and Damascus are two beautiful cities. The cities are beautiful. Easy ways. The sciences are useful. The conditions are hard. Permanent rights. He is an honest witness. Honest witnesses. The dog is watchful. The watchful dogs. The honest hearts. Swift ships. The horses are beautiful. The boys are obedient. The violent rains. The past times. The mountains are high. The Arabic letters. The swords are cutting. The great rivers. They are great people.

Exercise 8.

الْكَلَابُ سَرِيعَةٌ وَحَارِسَةٌ — هُوَ طَرِيقٌ صَعْبٌ — طُرُقٌ  
صَعْبَةٌ — الْأَوْلَادُ الْمُجْتَهِدُونَ — الْحُرُوفُ الْعَرَبِيَّةُ صَعْبَةٌ —  
فِي حُقُوقٍ ثَابِتَةٍ — قَلْبٌ مُخْلِصٌ — الْجِبَالُ الْعَالِيَةُ حَسَنَةٌ —  
أَنْتُمْ نَاسٌ كِبَارٌ — لَا تَحْنُ نَاسٌ صِلَاحٌ — كُتُبٌ نَافِعَةٌ —  
الْمَدَنُ الْعَرَبِيَّةُ وَسَخَةٌ — الْعُلُومُ الْعَرَبِيَّةُ صَعْبَةٌ — السُّيُوفُ  
طَوِيلَةٌ — النَّيْلُ وَالْفَرَاتُ نَهْرَانِ كَبِيرَانِ — الشَّهْرُ الْمَاضِي —  
الْأَطْفَالُ الصَّغِيرَةُ —

Exercise 9.

The ambassadors are present and the ministers are absent. The prince is a captive. Honest friends. The people are rich. The high houses are beautiful. Useful libraries. The Sultans are great. The spears are long. Beautiful gardens. The teachers are contented and the pupils are industrious. The coffer is empty. Rich districts. The great seas. The relatives are friends. The precious jewel. The noble soul. The sons are industrious and the daughters are obedient.

Exercise 10.

الْفَنَاجِينُ فَارِغَةٌ — الْخَنَازِيرُ حَيَوَانَاتٌ — السُّلْطَانُ عَالِدٌ —  
 الْأَمْرَاءُ وَالْوُزَرَاءُ حَاضِرُونَ — الْمَكْتُوبُ طَوِيلٌ — مَكَاتِبُ  
 طَوِيلَةٌ — أَنْفُسٌ كَرِيمَةٌ — التَّلَامِيذُ مَشْغُولُونَ — الْأَوْلَادُ  
 مَبْسُوطُونَ ثُمَّ لَا عِبُونَ — الْفَرَسَانُ تَعَبَانُونَ — هَلِ السُّفَرَاءُ  
 حَاضِرُونَ — لَا ثُمَّ غَائِبُونَ — أَنْتُمْ أَقْرَبَاءُ — نَعَمْ وَحَسَنٌ  
 أَصْدِقَاءُ — الصَّنَادِيقُ الْكَبِيرَةُ — الْجَوَاهِرُ نَفِيسَةٌ — آيَاتُ  
 حَسَنَةٌ — الْإِخْوَةُ وَالْأَخَوَاتُ حَاضِرُونَ وَالْبَنُونَ وَالْبَنَاتُ  
 غَائِبُونَ —

Exercise 11.

The master of the house is absent to-day. The rider is on the back of the horse. The prince is absent; the servant of the prince is in the house. The key of the door of the house. The gates of the city are open. Omar is a friend of Zaid. The gardens of Damascus are renowned. The boy's dog is watchful. The pupils' books are clean. We are the man's friends. The prince's castle is in the city. The houses of the city are high. The men are present in the assembly. The judge's wife is beautiful. The beginning of wisdom is the fear of God. One of the prince's houses is in the market. You are present in the neighbour's garden. The neighbour before the house; the companion before the way (i.e. Consider the neighbour before you buy a house and the companion before undertaking a journey).



Exercise 12.

هَذَا صَاحِبُ الْخَادِمِ فِي الدَّارِ — لَا هُوَ فِي بُسْتَانِ الْجَارِ —  
 أَنْتُمْ أَصْدِقَاءُ الرَّجُلِ — التَّاجِرُ حَاضِرٌ فِي سُوقِ الْمَدِينَةِ —  
 بَابُ الْبَيْتِ مَفْتُوحٌ — كِلَابُ الرَّجُلِ حَارِسَةٌ — وَزَرَاءُ الْمَلِكِ  
 حَاضِرُونَ فِي الْمَجْلِسِ — هَذَا الْحَكِيمُ حَاضِرٌ — الْحَكِيمُ غَائِبٌ  
 وَزَوْجَةُ الْحَكِيمِ حَاضِرَةٌ الْيَوْمَ — أَحْمَدُ صَاحِبُ الْقَاضِي (صَاحِبُ  
 مِنْ أَصْحَابِ الْقَاضِي or: بَسَاتِينُ الْمَدِينَةِ وَاسِعَةٌ — أَقْرَبَاءُ  
 الْحَكِيمِ أَغْنِيَاءُ —

Exercise 13.

The boy's teachers are learned. The bad man is a dissembler. Abu Bekr's son is rich. The two daughters of the minister are beautiful. The wide door of the house is open. Is he learned? No, he is stupid. The books of the learned are useful. The tribe of the Bani Asad is a tribe of the Arabs. The physician's wife is beautiful. Is the prince noble of soul? No, he is miserly. The tree is shady. The abstinence of Abu Bekr is renowned. The eyes of the judge's daughter are flashing. A large piece of meat. A small bit of bread. The coffee-cup is ready. An iron seat is in the garden. The rich sheikh of the tribe is honest.

Exercise 14.

الْأَوْلَادُ قَلِيلُوا الْعَقْلَ — الْأَوْلَادُ الْقَلِيلُوا الْعَقْلَ حَاضِرُونَ —  
 الْحُكَمَاءُ ذَوُو (أَصْحَابُ) عِلْمٍ — الْبَنَاتُ حَسَنَاتُ الْوَجْهِ —  
 الرِّجَالُ الْحَاضِرُونَ ذَوُو مَعْرِفَةٍ وَالنِّسَاءُ الْحَاضِرَةُ ذَوَاتُ حُسْنٍ —

أَحْيَاطُ قَبِيحٌ هُوَ أَبُو كَذِبٍ — خَادِمٌ أَبِي بَكْرٍ حَاضِرٌ  
 وَخَادِمَتَا أَخِي أَبِي بَكْرٍ غَائِبَتَانِ — الْفَنَاجِينُ فِي الْأُخْرَى —  
 لَا لِي فِي الْمَطْبَخِ — إِبْنٌ مِنْ بَنِي الشَّيْخِ ابْنُ خَمْسِينَ سَنَةً  
 — هَلِ التَّاجِرُ كَثِيرُ الْمَالِ — نَعَمْ هُوَ كَثِيرُ الْمَالِ وَالْبَاخِلِ —  
 أَصْحَابُ عِلْمٍ أَصْدَقَاءُ الْمُلُوكِ —

### Exercise 15.

My hand is clean. Their hands are clean. We are between his hands (i.e. before him). O pupil, hast thou thy book? Yes, O my teacher, I have my book. O pupils, have you paper? Yes, O teacher, we have paper and pen and ink. Abu Bekr has two daughters, the name of the older of the two is Hind, and the name of the younger of them is Zainab. O my lady, is thy name Fatima? No, O my master, my name is Ayesha. The tailors have thread and the carpenters have wood. Our house is large and spacious. Your garden is small. Your father and our brother are in the market. O maid-servant, is your master present in the house? No, he is in his garden. The lady is beautiful, her hands and feet are small. Hast thou a watch? Yes, I have a gold watch. Is her brother or her sister in the house? Her sister is present, and her brother is in the market.

### Exercise 16.

لِعَبْدِ الرَّحْمَنِ ابْنَانِ اسْمُ الْكَبِيرِ مُحَمَّدٌ اسْمُ الصَّغِيرِ  
 حَسَنٌ — يَا خَادِمُ هَلِ الْحَكِيمُ حَاضِرٌ — لَا يَا سَيِّدِي الْحَكِيمُ  
 غَائِبٌ زَوْجَةُ الْحَكِيمِ وَابْنُهُ حَاضِرَانِ — هَلِ مَعَكَ سَاعَةٌ ذَهَبٍ

أَوْ سَاعَةٌ فَصَّةٌ — مَعِيَ سَاعَةٌ فَصَّةٌ يَا سَيِّدِي — هَلْ عِنْدَكُمْ  
 أَفْرَاسٌ — نَعَمْ عِنْدَنَا أَفْرَاسٌ وَحَمِيرٌ — أَخْدَامِي فِي الشُّوقِ  
 — لَا خُدَامَكَ فِي الْبُسْتَانِ — زَوْجَةُ أَخِي حَسَنَةُ الْوَجْهِ —  
 يَا سَيِّدَتِي أَنْتِ مَبْسُوطَةٌ مِنْ عَبْدِكَ — نَعَمْ أَنَا مَبْسُوطَةٌ —  
 هُوَ مَبْسُوطٌ مِنْ خَادِمِهِ —

### Exercise 17.

This book is useful. This is a difficult book. This book of the pupil is dirty. O my pupils, these books of yours are dirty. These two eyes are killing. The glance of these eyes of thine is killing. This is the dictionary. This is the maid-servant. That look is beautiful. Those persons are of the great. That tree is shady. These men are learned. This is a spacious house. This is the maid-servant of these persons. This maid-servant of those persons is dirty. This garden of mine is renowned in our city. Who is present with you? Our servant is present with us. What is the cause of this misfortune? The cause of this misfortune of ours is our carelessness. Why are you present and they absent? How many persons are present to-day? This is a beautiful woman.

### Exercise 18.

هَذَا رَجُلٌ طَيِّبٌ وَتِلْكَ أَمْرَأَةٌ قَبِيحَةٌ — هَذَا هُوَ الْقَاضِي  
 — هَذَا الْقَاضِي عَادِلٌ وَتِلْكَ الْحَكِيمَةُ ذُو مَعْرِفَةٍ — أَصْحَابُكَ  
 هَؤُلَاءِ أَغْنِيَاءُ — ابْنُ الشَّيْخِ هَذَا أَنَيْسٌ وَأَبْنَتُهُ تِلْكَ حَسَنَةُ الْوَجْهِ  
 — يَا سَيِّدِي مَا مَطْلُوبُكَ — مَطْلُوبِي وَرَقٌ وَقَلَمٌ وَحَبْرٌ —

مِنْ ابْنِ الْوَزِيرِ هَذَا أَوْ ذَلِكَ — هَذَا ابْنُ الْوَزِيرِ — ابْنُ  
 مِنْ حَسَنٍ — حَسَنٌ ابْنُ عَبْدِ الرَّحْمَنِ — كَمْ ابْنًا لِعَبْدِ  
 الرَّحْمَنِ — لَهُ خَمْسَةٌ — هَلْ عِنْدَكَ هَذَا الْكِتَابُ — لَا  
 عِنْدِي ذَلِكَ — هَذَا الْقَامُوسُ نَافِعٌ — مَا اسْمُكَ — اِسْمِي  
 حَسَنٌ — كَمْ سَنَةً عُمَرُكَ — عُمَرَى خَمْسُونَ سَنَةً (أَنَا ابْنُ  
 خَمْسِينَ سَنَةً) — هَذَانِ الرَّجُلَانِ صَدِيقَانِ —

### Exercise 19.

Your friend is a pleasant man. The black slave is in the red room. The paper is white. The pupils have the white paper and the black ink. The red cheeks of the girl are pleasant to look at. The Blue River and the White River are the origin of the Nile. The women are deaf and the men are dumb. He is pale (yellow of colour) in his face. This tree is green in the Summer. Her eyes are blue and her hair is black. The ignorant and lazy man is disgraceful. This way is more difficult than that (way), it is the most difficult way of Syria. Gold is heavier than silver. The greatest school among the Moslems is in the Mosque el-Azhar. Zaid is stupid and Omar is more stupid than he. Mohammed is a good friend and Hasan is a better friend than he; he is the best of my friends. The wind is more violent to-day than it was yesterday.

### Exercise 20.

الْبَيْتُ الْعَرَجَاءُ فِي الْحَجَّةِ الصَّغْرَاءِ — عَيْنَا الْبَيْتِ زَرْقَاوَانِ  
 — عَيْنَا الْبَيْتِ السَّوْدَاوَانِ قَاتِلَتَانِ — الْعَبْدُ أَسْوَدُ — الْبَحْرُ  
 الْأَسْوَدُ حَدُّ جَزِيرَةِ الْعَرَبِ فِي الْغَرْبِ — السَّائِلُ أَطْرَشٌ وَآخَرُ

— بَيْنِي أَوْسَعُ مِنْ بَيْنِكَ هُوَ أَوْسَعُ بُيُوتِ الْمَدِينَةِ — النَّيْلُ  
 أَعْرَضَ مِنَ الْفَرَاتِ — هَذَا الْكِتَابُ أَحْسَنُ مِنْ ذَلِكَ الْكِتَابِ  
 هُوَ أَحْسَنُ الْكُتُبِ — أَكْثَرُ النَّاسِ كَسَلَانُونَ — شَوْقِي إِلَيْكَ  
 أَشَدُّ مِنْ شَوْقِي إِلَى أَخِيكَ —

### Exercise 21.

Hast thou written the letter? No, I have not written the letter. Have you understood what we have said (lit. our speech)? Yes, we have understood what you said. The sun rose. The moon set. The traveller and his servant made for Damascus and entered the city. We went out from the gate of the city. The men ascended the mountain and descended. Have you drunk the water? No, we did not drink the water, we drank the wine. Did you (fem.) and your brother break the water-glass? No, we did not break the water-glass. I sent these peasants to the governor's house. Thou hast returned to thy father's house. The house is about half an hour's distance. I made for this house and found its owners were rich (of the rich). The owner of the house opened for him the gate of the court. I went out this day to the hunt. They received the guest this night among them. The youth rejoiced and asked for food from the man.

### Exercise 22.

هَذَا كَتَبْتُمْ مَكَاتِبَكُمْ — نَعَمْ كَتَبْنَا مَكَاتِبَنَا — طَلَبَ  
 السَّائِلُ مَنَى الطَّعَامَ — فَتَحَتِ الْخَادِمَةُ بَابَ الدَّارِ — أَخْرَجَتْ  
 إِلَى الصَّيْدِ الْيَوْمَ — لَا مَا خَرَجْتُ إِلَى الصَّيْدِ دَخَلْتُ الْمَدِينَةَ —

هَلْ غَرَبَتِ الشَّمْسُ — نَعَمْ غَرَبَتِ الشَّمْسُ وَطَلَعَ الْقَمَرُ —  
 دَخَلَ مُحَمَّدٌ وَابْنُهُ الْمَدِينَةَ وَخَرَجَا مِنْهَا — جَلَسَتِ الرَّجُلُ —  
 رَجَعْنَا مِنَ الصَّيْدِ وَجَلَسْنَا — شَرَبُوا الْقَهْوَةَ — قَبِلْتُ الصَّيْفَ  
 عِنْدِي هَذِهِ اللَّيْلَةَ — يَا خَادِمَةُ هَلْ رَجَعْتَ مِنَ السُّوقِ —  
 نَزَلْتُ عِنْدَ الْفَلَاحِينَ — يَا بِنْتُ أَفْهَمْتَ قَوْلِي —

### Exercise 23.

Has Zaid struck thee? No, Zaid has not struck me; but Hind has struck us. Have you understood us? Yes, we have understood you. This news reached us. We sought him and did not find him. He wrote him a letter and sealed it. The men took the wine and drank it. The girls fled and are safe. The king grieved exceedingly. Have the merchants left their goods? Yes, they have left them in the house. I had heard important news. They two ate and drank a little wine. The Mamlukes were governors in Egypt. Mohammed Ali killed them in the citadel of Cairo. His name was Selim. He was a great king, possessor of much wealth. The men had struck them violently. I was not present with you.

### Exercise 24.

هَلْ صَرَبْتُمُوهُنَّ — لَا مَا صَرَبْنَاهُنَّ صَرَبْتَنِي الرِّجَالُ —  
 بَلَغْتَنِي هَذِهِ الْأَخْبَارُ — كَانَ الْمَلِكُ عَادِلًا — كَانَ هَذَا الشَّيْءُ  
 ذَا عِلْمٍ — أَكُنْتُ حَاضِرًا فِي الْمَجْلِسِ الْبَارِحِ — لَا كُنْتُ  
 غَائِبًا — يَا أَوْلَادُ هَلْ كُنْتُمْ مُجْتَهِدِينَ — يَا بِنْتُ هَلْ فَهِمْتَنِي —

فَهَمَّتْكَ — كَانَتْ أَلْبَنَاتُ حَاصِرَةً وَفَرَحْنَ فَرَحًا عَظِيمًا — كَانِ  
 أَسْمَاهَا هِنْدًا — أَسَرَ الْمَلِكُ الْأَعْدَاءَ وَقَتَلَهُمْ — يَا تُجَّارَ أَيْنِ  
 بَصَائِعُكُمْ هَلْ تَرَكْتُمُوهَا فِي الدَّارِ — هَلْ سَمِعْتُمُوهُ — سَمِعْنَاهُ  
 — هَلْ كَتَبْتَهُ أَنْتَ أَوْ كَتَبْتَهُ أَخْتُكَ — كَتَبَهُ هُمَا —

### Exercise 25.

The youth went out playing in the street. I left him playing. We wish you success from God. Dost thou know the man? No, I do not know him. Many of the rich do not know the value of knowledge. What do you want from me? We want from you the price of our wares. Wilt thou carry me or shall I carry thee? The sheikh was making for the village. They will carry the dead to the grave. One of us will have carried his master. Whither are you and your brother going? We are going to Damascus. The men sat smoking. The women sat drinking coffee. We were present playing. O girl, why do you not write your letter? I shall write it afterwards. O my companions, will you go to the hunt with us? Yes, sir, we shall be present with you to-morrow.

### Exercise 26.

هَلْ تَشْرَبُ دُخَانًا — لَا لَا أَشْرَبُ دُخَانًا — هَلْ سَتَكُونَانِ  
 حَاصِرَيْنِ عِنْدَنَا غَدًا — لَا نَكُونُ غَائِبَيْنِ — مَا يَطْلُبُ مِنِّي  
 — يَطْلُبُ مِنِّي حَقُّهُ — جَلَسَتْ أَلَيْنَتْ تَلْعَبُ مَعَنَا —  
 كَانِ زَيْدٌ يَعْرِفُ شَيْخَ الْقَبِيلَةِ — مَا كُنْتُ أَعْرِفُهُ — يَحْمِلُ  
 الْحِمْلُ الْحِمْلَ إِلَى دَارِكَ — أَتَفْهَمُ قَوْلِي — لَا لَا أَعْرِفُهُ — حَاضِرٌ

الرَّجَالُ يَذْقُبُونَ إِلَى الصَّيْدِ — مَتَى تَرْجِعُ مِنَ الصَّيْدِ —  
 سَوْفَ أَرْجِعُ غَدًا — هَلْ سَتَبْلُغُهُ هَذِهِ الْأَخْبَارُ — سَتَبْلُغُهُ بَعْدَ  
 الظُّهْرِ — يَكُونُ أَمْلِكُ عَادِلًا — كَانَ الشَّيْخُ يَشْرَبُ دُخَانًا  
 كَثِيرًا — يَا تَاجِرُ هَلْ سَتَبْعَثُ الْبَضَائِعَ إِلَى دَارِي — سَتَحْمِلُهَا  
 الْحَمَالُ إِلَيْكَ —

### Exercise 27.

The judge wanted you to appear before him. I commanded them both to sit. The merchant appeared before me to seek the goods. Hast thou opened the gate for them that they may come in to us? I shall open the gate for them. The judge was present to examine the matter. The intelligent man does not abandon the little that exists to seek the much that is wanting. The men went out to go to the hunt. The youth wanted the man to allow him a clean room in which to spend the night. I opened the door so as to enter the room.

### Exercise 28.

نَطْلُبُ مِنْكَ أَنْ تَخْضِرِي عِنْدَنَا — دَخَلَ الْفِرَاشَ لِيَقْدَ —  
 تَقْصِدُ النِّسَاءُ أَنْ يَخْرُجْنَ مِنَ الدَّارِ — بَعَثْتُ مَعَهُ وَلَدًا  
 لِيَنْظُرَ مَا يَعْمَلُ — يَقْصِدُ مُحَمَّدٌ وَخَادِمُهُ أَنْ يَذْهَبَا إِلَى السُّوقِ  
 — سَارَجُ إِلَى الدَّارِ لَانْظُرَ مَا تَعْمَلُ — أَمَرْتُ الْخَادِمَ أَنْ يَحْضُرَ  
 أَمَامِي — ذَهَبُوا حَتَّى يَدْخُلُوا الْمَدِينَةَ — وَعَدْتُهُ أَنْ يَكُونَ  
 ذَلِكَ سِرًّا بَيْنِي وَبَيْنَهُ —



**Exercise 29.**

The minister did not allow a man to sit by his side. Do not abandon thy friend in anxiety. The men knew him and did not prevent him from entering and he entered. Her heart did not rejoice over anything. O girl, do not open the door to the strangers. Do not grieve O boys. We are tired, so let us sit down a minute in this place. Be not angry with us. They were not able to return to the city. The boy saw a house, and there was no other in that place. The dog entered with him and did not leave him. God said: let there be light and there was light.

**Exercise 30.**

مَا عَرَفْتُ الْأَمْرَ وَلَمْ أَفْهَمْ — يَا أَوْلَادَ لَا تَفْتَحُوا الْبَابَ —  
يَا بِنْتُ لَا تَكْذِبِي — كَانَ التَّلَامِذَةُ كَسَلَانِينَ وَلَمْ يَكْتُبُوا  
الْمَكْتُوبَ — يَا أَوْلَادَ لَا تَكُونُوا كَسَلَانِينَ — سَمِعُوا قَوْلَكُمْ  
وَلَمْ يَفْهَمُوهُ — لَا تَتَرَكُوا أَصْدِقَاءَكُمْ فِي الصَّبِيحِ — لَا تَمْنَعُونِي  
مِنَ الدُّخُولِ عِنْدَكُمْ — لَا تَغْضَبْنِي عَلَى يَا بِنْتُ — فَلَنْ شَرِبَ  
الْقَهْوَةَ — لَمْ يَقْدِرِ الْآبُ وَابْنُهُ أَنْ يَرْجِعَا إِلَى دَارِهِمَا —

**Exercise 31.**

Open the door O my mother. O boys, do not enter. Tell the truth O pupils and do not lie. Be silent O pupil and sit in your place. Where are they dwelling? They are dwelling in the market. O Abdallah, open the door of the house. O men, prevent them from coming in to us. See O mistress what you have done. Where art thou going? I am going to the market. We were sitting in front of the house. They found a woman sitting in a small room. Put on your

clothes. Ascend this mountain O boy. O my two companions, sit beside me. O girls, write your letters. A man knocked at the door of a certain wag, and he said: "Who is this?" He answered him: "I," and he said to him: "Go away for, I do not know any of my friends, whose name is I."

### Exercise 32.

انظروا يَا أولاد مَا فَعَلْتُمْ — يَا صَاحِبُ ادْخُلْ وَاجْلِسْ  
جَانِبِي — يَا أَيُّهَا التِّلْمِيذُ افْتَحْ بَابَ الْغُرْفَةِ — كُنْتُ ذَاهِبًا  
إِلَى الْمَدِينَةِ — أَيْنَ أَنْتُمْ ذَاهِبُونَ — نَحْنُ ذَاهِبُونَ إِلَى السُّوقِ  
— يَا وَلَدُ انْزِلْ مِنَ الْجَبَلِ — يَا تِلْمِيذَانِ اكْتُبَا مَكْتُوبَيْكُمَا —  
يَا بِنْتُ أَصْدَقِي وَلَا تَكْذِبِي — أَيْنَ سَاكِنُ السَّيِّدِ حَسَنُ —  
هُوَ سَاكِنٌ فِي وَسْطِ الْمَدِينَةِ — مَا أَنْتُمْ عَامِلُونَ — نَحْنُ  
لَابْسُونَ ثِيَابِنَا — كُنْتُ كَاتِبًا مَكْتُوبًا فَدَخَلَ صَاحِبُنَا — لَا  
تَمْنَعْنِي مِنَ الدَّخُولِ عَلَيْكُمْ —

### Exercise 33.

It has been mentioned that Hasan is an amiable man. His name was mentioned for his courage. This coin was struck in Constantinople. The gates of the fortress have been destroyed. Truly Zaid is the striker and Omar is the struck. We did not know that you were busy at this time. Truly we are God's and we are returning to Him. Truly we do not know danger or fear. This is known among us. Truly this woman was known to me. The man is known by his manner of life. Truly the man mentioned is bad. Truly man is in loss. An astrologer was crucified and it was said

to him: Did you see this in your star? And he said: I saw a lifting up, but I did not know that it was upon a piece of wood.

**Exercise 34.**

فَتَحَّتْ أَبْوَابُ الدَّارِ — قُبِلَتْ الْهَدْيَةُ بِالسُّرُورِ — ذَكَرَ  
 أَنَّ صَلَاحَ الدِّينِ سُلْطَانٍ عَظِيمٍ — لَمْ أَعْرِفْ أَنَّكَ مَشْغُورٌ  
 الْيَوْمَ — هَذَا كَانَ هَذَا أَخْبَرَ مَعْلُومًا عِنْدَكُمْ — إِنَّ هَذَا أَخْبَرَ  
 مَجْهُولٌ عِنْدَنَا — أَعْرِفْ أَنَّ حَسَنًا الْغَالِبُ وَأَنَّكَ الْمَغْلُوبُ —  
 إِنَّ الرِّجَالَ الْمَذْكُورِينَ أَصْدِقَائِي — ذَكَرْتُ شَجَاعَتَهُ عِنْدَ  
 الْمُورَخِينَ — غُسِلْتُ ثِيَابَكُمْ —

**Exercise 35.**

The prince was speaking to his brother and treating him in a friendly way and kissing him. Truly the robbers were attacking this land. Mohammed Ali destroyed the Mamlukes. His appearance became as (that) of the ramping lion. I kiss thy hands, O my father, and have not disobeyed thy commands. It will be best that you go and inform my father. The night had become dark, and the sheikh consulted his men concerning the matter. Gird your weapons for (the) defence. Writing (to one) is the half of seeing (him). They see about them only a dark horizon. O my boy, do not interrupt my speech. Truly I see a man in the distance. Truly the men examined that neighbourhood and after the examination they returned. Return from where thou art (lit. from with thee), O dog of the Arabs, and if (thou dost) not, we will deprive thee of life. We are diligent in seeking (to know) about it. He brought the guest into his tent. We watched the movements of the robbers. O our companion, thou hast overwhelmed us by thy friend-

liness and kindness. The sheikh commanded them to go immediately to take the good news to the prince. Zaid wanted them to tell his father that he had found his son, and that he would be with him on the morrow. The sheikh knew that his guest had intercourse with the Beduin and associated with them. Man proposes and God determines. Let us send him someone to inform him of that. Tell us concerning thy name.

### Exercise 36.

يَا خَادِمُ قَدِمْ لَنَا الْقَهْوَةَ — أَمَرَ الْقَاضِيَ أَنْ يَحْضُرُوا  
 أَلَيْسَ — نَقْبَلُ يَدَيْكَ — بَلَّغُوهُ سَلَامِي — أَمَرْتُكَ يَا بِنْتُ  
 أَنْ تُبَلِّغِيهِمْ سَلَامِي — أَخْبَرْتَهُ عَنْ هَذَا الْأَمْرِ وَلَكِنْ نَمْ  
 يُصَدِّقِي — لَا تُصَدِّقِي هَذَا الْغُلَامَ يَا بِنْتُ — التَّدْبِيرُ مِنَ  
 الْإِنْسَانِ التَّقْدِيرُ مِنَ اللَّهِ — أَشَاوِرُ أَصْدِقَائِي فِي الصَّبْرِ —  
 شَهِدْتُ مُدْنَا كَثِيرَةً وَخَالَطْتُ نَاسًا كَثِيرًا — أَرْسَلْتُ ذَلِكَ  
 الرَّجُلَ إِلَى لِأَحْسَنِ إِلَيْهِ — لَا تُخَالِفْ أَوْامِرِي — الدِّفَاعُ حَقٌّ  
 الْإِنْسَانُ — أَبَشِّرُكَ أَنْ غَلَبْنَا الْفُصُوصَ — سَافَرْنَا إِلَى الشَّامِ —  
 ادْخُلِ الْحَكِيمَ —

### Exercise 37.

Do you speak Arabic? Yes, sir, I speak a little. Have you spoken to (with) him? We spoke to him this morning. We must follow their trace. The prince and his brother sat talking about that matter. Verily we all show ourselves brave and we want thee to show thyself brave also. The sheikh came forward and kissed the hands of the vezir. It is best that we should

separate and follow the road. When the men heard that, they came forward all together to his side. His feelings played with him as the wind plays with the flame. Do you not remember what I commanded you O maid? O people, be slow that we may meet one another. I am bold to do this. We were exceedingly astonished at him. We left the prince in his tent speaking with his son about his brother's affair.

Exercise 38.

هَلْ تَتَكَلَّمُونَ بِالْعَرَبِيِّ — لَا لَا تَتَكَلَّمُ بِالْعَرَبِيِّ — لَمْ يَتَكَلَّمُوا  
مَعَنَا — تَحَادَثْنَا فِي هَذَا الْأَمْرِ — أَتَعَلَّمْتَ مَا عَلَّمَكَ مُعَلِّمُكَ  
— نَعَمْ تَعَلَّمْتُهُ — هَؤُلَاءِ الْأَتْلَامُ يُتَعَلَّمُونَ عِلْمَ الطِّبِّ —  
لَا تَتَكَلَّمُ كَذَلِكَ يَا وَلَدُ — تَفَرَّقُوا لِيَتَتَبَّعُوا الطَّرِيقَ وَيَتَقَابَلُوا  
فِي مَحَلِّ مَخْصُوصٍ — تَعَجَّبْتُ مِنْهُ غَايَةَ التَّعَجُّبِ — إِنَّا  
مُتَشَكِّرُونَ غَايَةَ التَّشْكُرِ — تَقَاتَلَ الْمُسْلِمُونَ وَالنَّصَارَى —  
تَوَدَّعْنَا لِنَتَفَارَقَ —

Exercise 39.

The riders were divided into two divisions. When they approached them, behold! they were few in (of) number. I seek pardon of thee. The prince turned to the bearer of the letter. The feeling of the boy was stirred on hearing that. The prince and his son came together in a tent. I have mixed with many Beduin such as these (among the like of these Beduin many) in the districts of Syria. A man among them of much experience came to him. His heart was rent. My heart was inflamed. Speak from where thou art (from with thee) and do not approach us. The king sat with his brother, while the two talked with one another joyfully.

I have been exceedingly pleased that you have been generous to me. Our father expects us now (is in our expectation). I did not expect the reward of this deed. The governor commanded that these men should be flogged with the lash until they confessed the truth. One of them came forward and kissed the feet of the prince trembling from fear. In the morning all came together in the room of the youth.

Exercise 40.

لَا تَقْتَرِبُوا مِنَّا — اجْتَمَعْنَا فِي قُرْبِ الْمَدِينَةِ — لَا تَنْتَظِرْنَا —  
 اِنْبَسَطْنَا غَايَةَ الْاِنْبِسَاطِ اَنْكُمْ حَضَرْتُمْ عِنْدَنَا — قَدْ اَنْكَسَرَ  
 جَيْشُ السُّلْطَانِ وَانْتَصَرَ النَّصَارَى — لَا تَقْتَكِرْ اَنَّكَ اَنْتَصَرْتَ  
 عَلَيْنَا — اِنَّهُ مُحْتَرَمٌ عِنْدَ الْكُلِّ — نَحْنُ مُجْتَهِدُونَ نَشْتَغِلُ  
 كَثِيرًا — كَانَ اَزْدَحَامٌ كَبِيرٌ فِي الشُّوَارِعِ — اِضْطَرَبَتْ خَوَاطِرُ  
 الرِّجَالِ لَمَّا سَمِعُوا ذَلِكَ — اِشْتَغَلُوا وَلَا تَلْعَبُوا يَا اَوْلَادَ —

Exercise 41.

When the king saw that, the world became black in his face. O boy, why have you become pale (yellow)? We saw the girl blush. I saw the blushing of the girl. They saw riders in the distance and rejoiced. Thou knowest that these Beduin esteem no action forbidden. Do you think what we have done to be right? All did not think this opinion right. He sat enquiring of that rider concerning the truth of the matter. We were received with great courtesy. We shall meet in the future, if God will. I ask pardon of God. The meadows have become green. He did not think the event important. The Sultan gave us a great reception.

Exercise 42.

لَا تَسْتَكْبِرُوا هَذِهِ الْوَاقِعَةُ — يَا بِنْتُ لِمَ أَحْمَرْتَ —  
 نَظَرْتُ الرِّجَالَ يَصْفَرُونَ — هَلْ تَسْتَخْسِنُونَ مَا فَعَلَ — لَا  
 نَسْتَقْبِحُهُ — قَدْ أَخْصَرْتَ النَّبَاتَاتُ — إِسْتَخْدَمْتُ هَذَا  
 الْعَبْدَ — هُوَ مُسْتَخْدَمٌ عِنْدَ الْحُكُومَةِ — قَدْ اسْتَقْبَلُوا هَذَا  
 الْغَرِيبَ اسْتِقْبَالًا عَظِيمًا — أَتَسْتَعْمِلُونَ هَذَا الْقَلَمَ — لَا لَا  
 نَسْتَعِيْلُهُ اسْتَعِيْلُهُ صَعْبٌ — هَلْ تَسْتَخْسِنُ أَنْ اسْتَخْدِمَ هَذَا  
 الرَّجُلَ — اسْتَقْبَحُهُ — اسْتَفْهِمُوا عَنْ هَذَا الْأَمْرِ — خَرَجَ  
 لَاسْتِقْبَالِ الْوَزِيرِ —

Exercise 43.

Then the tablecloth was spread according to the custom of the Arabs. The man sat telling him his story. He returned to Egypt to join his companions. In the night of our preparation for the journey we prepared the horses and rode. It was determined (the determination was settled) to go to the boundaries of Egypt. My uncle informed me that the people of Egypt were preparing to make war on the French. We determined to go to Cairo. We were compelled to oppose him. I thought that fate had become pleasant to us and did not know what fate had prepared for us. We told him the story. I knew him to be a lover of justice. They had prepared for him an extensive dwelling. The subjects did not love him. Their hands became feeble. I do not think that you oppose me. Do you think that possible? The prince went out joyfully. The boy wanted to refrain but the old man compelled him. He was greatly pleased at that. I told

you that I should be prepared for every service. You two did not help me with your opinion. My hopes have been renewed. O girl, have you felt the cold? I have not felt it. This valley is surrounded by mulberry trees and fig trees and vineyards extending to the sea. It was said to a madman: Count for us the madmen; he said: this would be long for me, but I will count the intelligent.

#### Exercise 44.

قَدْ أَحْسَسْتُمْ بِالْحَرِّ — نَعَمْ أَحْسَسْنَا بِهِ — أَمَرْتُ بِهَذَا  
 الْمَكَانِ — لَمْ أَمُرْ بِهِ وَلَكِنِّي سَأَمُرُّ بِهِ غَدًا إِنْ شَاءَ اللَّهُ —  
 هَلْ تَتَطَنُّونَ أَنَّهُ يَحْضُرُ أَمَامَ الْقَاضِي — لَا نَطُنُ ذَلِكَ — النَّاسُ  
 الْأَغْنِيَاءُ يَعْدُونَ دَرَاهِمَهُمْ — اسْتَعَدَدْنَا لِلرَّحِيلِ — هَلْ تَتَنَّهُ  
 رَجُلًا صَالِحًا — قَدْ ظَنَنْتُهُ رَجُلًا صَالِحًا وَلَكِنَّ الْيَوْمَ لَا أَظُنُّهُ  
 كَذَلِكَ — سَرَّنا حُضُورُكَ — تَحْنُ مَسْرُورُونَ بِهِ — دَفُّوا الْحِجَسَ  
 — لَمْ يُتِمِّمِ الْوَلَدُ كَلَامَهُ فَدَخَلَ أَبُوهُ — قَلْدُ كَلَامِكَ —  
 أَحَبَبْتُهَا حُبًّا عَظِيمًا — هُوَ يُحِبُّهَا وَهِيَ تُحِبُّهُ — قَدْ أَشْتَدَّ  
 عَلَيْنَا الْحَرُّ — هَذِهِ الْمَدِينَةُ تَمْتَدُّ إِلَى الْبَحْرِ — يَسْتَحِقُّ  
 مَكَافَأَةً كَبِيرَةً —

#### Exercise 45.

The old man showed friendliness and courtesy to the guest. I believe in God and His angels and His apostles and His books and the last day. The robber kills the traveller in the night and takes his wealth.



Take this bread O beggar to eat (it). Eat and drink until you are satisfied. O girl, what are you eating? I shall take (some) of this meat. We hope that you will honour us with your presence among us. We saw them eating. I think that you are not accustomed to the food (prepared) in Bedouin fashion. We had all become accustomed to this custom. We observed the movements of that man. I was sick from the influence of the heat. You were later than the time of the invitation. I intend to take him with me to Egypt. Observe my condition now. Will you allow me to come in to you? I assure you that the condition is so. He did not take anyone with him. This word is taken from the dictionary. The vezir was not influenced by their speech. Fire the gun for him to greet him. The thing does not confirm our thoughts. Sa'id came and asked permission of the prince to speak and he allowed him. The commander of the Faithful commanded to kill the astrologer. Have you hired this house? I spent a thousand piastres. Verily the editor of this book is a learned man. The watchmen do not allow anyone to enter it. Prepare for the way. He did not confirm the news.

**Exercise 46.**

هَذَا أَخَذْتُمْ الدَّرَاهِمَ — لَا مَا أَخَذْنَا الدَّرَاهِمَ وَلَكِنْ  
 سَنَأْخُذُهَا أَلَا — كُلُّ وَاشْرَبْ حَتَّى تَشْبَعَ — خُذُوا مَكَاافَةً  
 شَغِلْكُمْ — جَلَسَا لِيَأْكُلَا — أَطْنُ أَنْ أَتَقَرَّ مِنَ الْخَرِّ — يَأْمُرُ  
 أَنْ أَبَاهُ سَيَمُرُّ أَنْ نَحْضُرَ — إِعْذِرْنَا لِتَأْخِرِنَا — تَقَدَّمْنَا  
 لِنَسْتَأْذِنَ أَمِيرَ الْمُؤْمِنِينَ فِي الدُّخُولِ عَلَيْهِ فَأَذِنَ لَنَا فِي ذَلِكَ —  
 إِنَّ هَذَا الْكِتَابَ تَلْيِيفُ الشَّيْخِ مُحَمَّدٍ — لَا تَوَاخِذُونَا — كُلُّ  
 مَعَنَا — نُوَدِّبُ التَّلَامِيذَ الْكَسْلَانِينَ — تَدْيِيبُ التَّلَامِيذِ

الْكِسْلَانِينَ وَاجِبٌ عَلَى الْمُعَلِّمِ — عِنْدَنَا عَدَمُ الْمَوَاحِدَةِ —  
 أَنْسَاهُ بِالْكَلَامِ — إِيْتَحَدَ دَارًا —

#### Exercise 47.

Have you asked them about their condition? We have asked them about it. I will ask God to help you. I did not dare to address her. Verily dreams are imaginations not to be regarded. Our intention was to reward him. The ambassador announced to us the passing of the king. We knew that the prince was fleeing to a tribe of the Arabs. We heard that the king was passing (notice of the passing of the king reached us). I asked Mohammed about his children. He deserves a large reward. The reader should have known that. Ask Sa'id about his opinion. (Neither) food nor sleep were enjoyable to her. I congratulate you on your safe return (returning safe). A man saw a philosopher instructing an old man and said to him: what are you doing? He said: I am washing an Abyssinian, perhaps he will become white. The wall said to the peg: why do you split me? It said: ask him who hammers me. Ask this old man whence he (comes). God will reward you for me with what is better for you than my reward. He was asked about the price of the fruits.

#### Exercise 48.

إِقْرَأْ هَذَا الْمَكْتُوبَ — قَدْ قَرَأْتَهُ — تَقْصِدُنِي هَذِهِ الْإِمْرَأَةُ  
 لَأَقْرَأَ لَهَا مَكْتُوبَهَا — حَصَرَ النَّاسُ يَسْأَلُونَ عَنْ حَالِي —  
 سَلْنِي حَاجَتَكَ — أَسْأَلُكَ أَنْ تَغْفِرَ لِي ذَنْبِي — هَلْ مَلَأْتُمْ  
 هَذَا الْبَرْمِيلَ تَفَاحًا — مَلَأْنَاهُ — إِمْلَأْهُ حَالًا — يَا بِنْتُ

أَقْرَأْنِي هَذَا الْكِتَابَ — ابْتَدُوا أَنْ يَقْرَءُوا — أَعْرِفْ ابْتِدَاءَ  
هَذَا الْكِتَابِ — أَنْبَأْتَهُمْ بِوُصُولِ الْأَمِيرِ — تَقَدَّمَ لَأَكْفِتَكَ —  
نَقَدَّمُ لَكُمْ التَّهْنِئَةَ — نَحْنُ مُبْتَدِئُونَ فِي اللُّغَةِ الْعَرَبِيَّةِ —  
قَدْ أَنْشَأَ السُّلْطَانُ مَدْرَسَةً —

#### Exercise 49.

O my Lord make easy and do not make difficult; complete with good. It is to be hoped (the hoped for is) that you will stay with us in Damascus. We sought you and did not find you. O girl, put these things on the seat. Let him remain. Let me do so. Will you arrive in Alexandria shortly? Verily I went to Cairo. I arrived some time ago (since a time). Sa'id became greatly excited (fell in great excitement) on hearing that news. O servant bring the ambassadors before me (to my presence). It appears that we did not alight on the trace of the son of your master. It is your duty to pay our money. The boy thought that the anger of the vezir would fall on him. I do not know the girl either by name or personally (as to body), but I trust she will be very suitable for me. All messages that come for us must be care of the editor of the journal. I rely on God. Thy duty is the fear of God and reliance on Him in joy and harm. You have promised us a great reward. How shall I describe to you, O my friend, the wonders I have seen? Trust in God for (and) success is from God. We have agreed to meet to morrow in this place. We awoke and hurried forward. It will not be made possible for thee to see her and speak with her. Verily the Sublime Porte agreed to that only on condition that Ibrahim Pasha refrained from advancing to Asia Minor.

Exercise 50.

فَتَشْتُمُ عَنَّا وَلَمْ تَجِدُونَا — هَلْ وَضَعْتَ هَذِهِ اَلْثَنَبَ عَلَى  
اَلْكُرْسِيِّ — مَا وَضَعْتَهَا وَلَكِنْ سَأَضَعُهَا عَنْ قَرِيبٍ — ضَعُهَا  
حَالًا — دَعُونَا نَقِفْ عِنْدَكُمْ — اِنْ شَاءَ اَللَّهُ سَتَصِلُونَ اِلَى  
اَلْقَاهِرَةِ فِي اَلصَّحَةِ وَاَلسَّلَامَةِ — قَدْ وَصَلْنَا مِنْ زَمَانٍ —  
هَرَبَ مِنْ اَلدَّبِّ وَقَعَ فِي اَلْجَبِّ — يَا بِنْتُ لَا تَقْعِي — يَا اَخَابُ  
اَوْصِلُونَا اِلَى شَيْخِ اَلْقَبِيلَةِ — يَكُونُ هَذَا اَلْمَنْزِلُ مُوَافِقًا لَنَا  
كَثِيرًا — قِفْ وَلَا تَتَحَرَّكَ — قَدْ تَيَسَّرَ لَنَا اَلدَّخُولُ عِنْدَ  
اَلسُّلْطَانِ — يَجِبُ عَلَيْنَا اِيصَالُكُمْ اِلَى اَلْاَمِيرِ — يُوْجَدُ فِي مِصْرَ  
عَجَائِبُ كَثِيرَةٌ — سَأَصِفُهَا لَكَ فِي هَذَا اَلْمَكْتُوبِ — لَمْ يَرِدْ اِلَيْنَا  
مَدْنُوبُكُمْ — وَقَعْنَا فِي ضَيْقٍ عَظِيمٍ — اَللَّهُ يَوْفِقُ اُمُورَكُمْ  
فَاِنَّهُ اَلْمَوْفِقُ — اِتَّقْنَا اَنْ تَقْفُوا عِنْدَنَا مَدَّةً طَوِيلَةً —

Exercise 51.

Rise, O my boy, and let me sit down. Stay and fear not. Rise and flee from (with) us. Tell me who art thou and whence art thou? Do not say so (the like of that). The physician said: he will die shortly, The time is long to us. May God prolong your life (remaining). Prolong your stay with us. This will never happen. He went quickly. Again he became agitated (the agitations returned to him) and he began to imagine that his master was smitten with a thrust; and while he was still in this state (in these imaginings) the caravan halted for lunch and rest. We sat down

to rest and take food. He did not spend the night in the village. I wished to travel in the morning. Are you going to the left or to the right? Do you want to visit us to-morrow? This is our greatest desire (the extremity of our desire). My friend will have already journeyed to Egypt. Travel, O my son, in the company of this man. Do you wish me to tell you the truth? The custom in that land is to set up a public market in every district and to sell and buy in it. It is said the troops terrified the land. The man's pride increased (the man increased as regards pride). He was not able to go to the assembly. The sun had inclined to setting. Guard thy tongue; if thou protect it, it will protect thee; if thou betray it, it will betray thee. You have already seen the insult that has come upon me to-day, and you know that insult cannot be borne; will you then oppose me, when I wish to take revenge on the man, who has insulted me? I spent that night in the tent. Verily the merchant had appointed Friday for the public auction. He began to fear death. The woman wanted to marry her son, and chose a girl for him. It was not possible for him to reply to the request of vezir. The boy interrupted her speech saying: see, O my mother, I have become a man. He was a great hero, whom the lions fear. The boy said to his mother: command me for I am thy obedient son. Sa'id used to hunt the gazelles near those places. My soul yearned for thy pleasant company. His steed was struck by a bullet. He wanted to defend himself and was not able (to do that). Do you think that you will terrify me by this threat, while I am not afraid of death? The officer advanced to lead him to prison. I wanted to repeat the question. The sparks were flying from his eyes. You need food. Long life to you sir (May our master live). Be calm (Be quiet as regards soul) O my dear! Do not lose time. I thought that you were afflicted with evil. In repetition there is benefit. He wandered about in the land to rest his soul. He commanded them to choose a governor over them. The land is rising against us. We thought your opinion correct. The horseman cried out and said: who art thou O traitor? and he did not answer

him. The battle lasted about half an hour. The vezir commanded them to obey his commands. I saw that my daughter truly inclined to thee and I saw that she was worth to be thy wife. The boy went out to help me. Will you remain long in Egypt? I do not think I shall profit by staying here. You have been of great service to us. I was absent from my friend about a year. They did not sleep that night.

Exercise 52.

قَوْمِي يَا بِنْتُ وَدَعِينَا جَلْسُ — نُرِيدُ أَنْ نُقِيمَ فِي هَذِهِ  
الْمَدِينَةِ نِصْفَ سَنَةٍ — أَصَابَتْنَا مُصِيبَةٌ عَظِيمَةٌ — أَصِيبْتُمْ  
بِمُصِيبَةٍ عَظِيمَةٍ — يَا أَمْرَأَةً غِيبِي وَلَا تَرْجِعِي — مَا قُلْتُمْ —  
قُلْنَا إِنَّ هَذَا لَا يَلِيْقُ — لَا تَقُلْ هَذَا — أَنْتَرِيدِينَ يَا بِنْتُ  
أَنْ أَقُولَ لَكَ الْحَقَّ — قِيلَ إِنَّ أَلْمَلِكَ قَدْ مَاتَ — لَمْ يَمُتْ  
وَسَيَعِيشُ طَوِيلًا — إِنَّنَا مُشْتَاقُونَ إِلَى مُشَاهَدَتِكُمْ — أَرَدْتُ  
أَنْ أَزُورَكُمْ وَلَكِنْ لَمْ أَسْتَطِعْ ذَلِكَ — إِذْهَبْ يَا ابْنِي بِحِفْظِ  
اللَّهِ — سَيَزُورُنَا أَلْتَّاجِرُ الْمَقِيمُ فِي مِصْرَ — نُرِيدُ أَنْ يُطِيعَ  
اللَّهُ وَبِقَاءَكُمْ — تَخَيَّدَ فِي النَّوْمِ أَنْ يُطِيرَ — طَرُنَا مِنْ الْفَرَجِ —  
كُلُّ وَاشْرَبْ وَاسْتَرَحْ — نَاوَلُونَا الْقَهْوَةَ وَبَعْدَ تَنَاوُلِ الْقَهْوَةِ اسْتَرَحْنَا  
— أَرَادَ أَنْ يَبِيعَ هَذَا أَلْبَيْضَ وَلَكِنْ لَمْ يَسْتَطِعْ ذَلِكَ —  
دَوَّخْتُمُونَا بِكَلَامِكُمْ — هَلْ بَتُّمْ فِي أَلشَّامِ — لَا لَمْ نَبْ فِي  
تِلْكَ الْمَدِينَةِ — قَدْ عَيَّنَتْهُ الْحُكُومَةُ وَالْيَا — تَقَى بِاللَّهِ وَلَا

تَخَفُ — اتَّخِافُ لَا يَنَالُ الْمَكَاةَ — أَعِيدُوا سُؤَالَكُمْ — قَدْ  
أَعَدَّتْهُ — يَسْتَصِوبُ رَأْيَنَا — لَا يَدُومُ هَذَا الْقَمَلُ —  
الْإِطَاعَةُ تَجِبُ عَلَيْنَا —

Exercise 53.

Why do you weep, O my boy? Weep not. We asked your pardon (we hoped for excuse from you). Have you read what happened to us? We shall read it shortly. I have forgotten the name of the girl, but have not forgotten the name of her father. Go quickly (in haste). Breakfast (then) rest; take supper (then) walk about. Verily these trees and herbs are watered by the rain-water in the winter, and remain alive in the remaining seasons, and the camels feed on them. It would be necessary for us to meet him. The shepherd gives the peasant sheep, and takes instead of them wheat or straw, or he gives butter and takes instead of it dates or tobacco. Sa'id went away among the tents claiming that he was one of the sellers. We were present to meet the Pasha. He commanded the men to remain afar, and advanced to honour the Pasha, and when he approached him, he greeted him, bending his head. The king complained of the shortness of the respite (time), and said: it is not sufficient to collect this amount of wealth. Trust in God and be not anxious. Much wine was handed round (the giving to one another of wine was much). He determined to call him from among the people. Sa'id wished to throw himself on him, and called him. The mother called her son to her lap to comfort him. My friend wrote me a letter of condolence. A message came to him from the Sultan, summoning him to him. What I endured before is sufficient for me. Truly men were created to endure wars. I give thee one charge and hope thou wilt not forget it. He wished to flee, but did not escape. Thou wilt remain with us as pledge, until God decides between us. Truly they two are

friends, each of whom calls the other a brother. The friends receive thee with greeting. They approached the city. We have forgiven thee. May God pardon us and you. It is not unknown to us that this mosque was built by command of the Sultan. Those gardens are watered from the water of the river. Sa'id walked about in those gardens. The firmament was clear. The firmament is clear. Haste is from Satan and slowness from the Merciful. This boy is called Mohammed. The girl fell in a faint. We spent that day in joy. Verily the steed goes with the horseman as the gait of the bride. Be not anxious about these traitors. When I wished to question him about that, he did not answer me anything, and so I sought his traces. She prayed for his welfare. Man does not attain all that he prays for. Desire what you will. Truly the girl is trained in the best way. What you cannot decide, time decides. I was called one day to the prince. Things remained as they were (in their condition). The prince died. What is hoped for from thy goodness is that thou inform us of your condition. Lead us the straight path (Koran, Sura 1).

Exercise 54.

مَتَى بُنِيَتْ هَذِهِ الدَّارُ — فِي مَبْنِيَّةٍ فِي عَهْدِ السُّلْطَانِ  
الْمَاضِي — لِمَآذَا بَكَيْتَنِي يَا بَنَاتُ — نَرْجُو مِنْكُمْ الْعُذْرَ —  
تَلَوْتُ مَكْتُوبَكُمْ — لَا تَنْتَسِ مَا قُلْتُ لَكَ يَا وَلَدِي — لَمْ  
أَنْسَهُ يَا سَيِّدِي — إِمْشُوا بِالْتَّائِي — مَتَى يَكُونُ وَقْتُ مُلَاقَاتِنَا  
— نُعْطِيكُمْ مَا يَجِبُ عَلَيْنَا — مَا أَعْطَيْتُمُونَا حَقًّا — إِبْنُ  
عِنْدَنَا — سَمِعْتُ مُنَادِيًا يُنَادِي فِي السُّوقِ بِصَوْتٍ عَالٍ —  
بَكَتِ الْإِبْنَةُ بُكَاءً مُرًّا — وَقَعْنَا مَغْشِيًّا عَلَيْنَا —



لَمْ يَجْرِ مَا أَرَدْتُمْ — يَكْفِينِي مَا قُلْتُمْ — إِلَى أَيْنَ أَنْتَ مَاشٍ  
 — هَذَا رَضِيتَ بِمَا قُلْتُ لَكَ — لَقِيتُ نَلْبًا فِي الشَّارِعِ —  
 كَيْفَ يُسَمَّى هَذَا بِالْعَرَبِيِّ — ذَعَبْتُ مِنَ الْبَيْتِ لِمَلَأَتِهِمْ —  
 لَا تُبَالِ بِهَذَا الرَّجُلِ — أَبْقِنِي — هَذَا سَقَيْتُ الْحَيُولَ —  
 قَدْ تَعَدَّيْنَا وَإِنْ شَاءَ اللَّهُ سَنَتَعَشَّى عَنْ قَرِيبٍ — إِنَّ الْأَجَّارَ  
 يَشْتَرُونَ وَيَبِيعُونَ فِي السُّوقِ — إِشْتَرِ مَا يَلْزَمُ لَنَا — إِنَّ  
 شَاءَ اللَّهُ نَلْتَقَى فِي الشَّهْرِ الْجَارِي —

Exercise 55.

Verily I am coming from Damascus and going to Cairo. Have you come from the house? We have not come from the school. We shall meet next month, if God will. Make us swear by what you (fem.) will, that we will bring you the money. We brought the news to the sheikh. Verily he who fears God is the only hero. The people of the district came to the market (and) men brought them what they needed in the way of food and drink, and many of the inhabitants of the city came. I have not seen such a girl as this in the course (length) of my life. The people came to see that. He gave the sheikh an affectionate greeting. It grieved me much that I came late. We saw that Salma had despaired of the existence of her husband. The upright may do evil (Prov.). When the lights of the day were kindled and the armies of the night had taken flight, my servant awoke me. The sun lightens the earth. You will come, when you wish. I did not see good, when I came. You have seen the preparation for the journey. If God wills anything (Less. 47.8), it is; and if He does not will it, it is not. Did not our letter come to you? He saw them eating and

drinking. You have not seen such a book as this. Are you not ashamed of yourselves, O children? Show us your deeds, O horseman.

**Exercise 56.**

عَدَّ رَأَيْتُمُونَا نَأْتِي — لَمْ نَرَكُم تَأْتُونَ — أَرَدْتُ أَنْ أَرَاهُ وَلَكِنْ  
أَتَى أَنْ يَرَانِي — أَتَيْتُمُونَا فِي أَزْوَاجٍ الْاَوَّلَاتِ — فِي الْجُمُعَةِ الْآتِيَةِ  
سَأُرِيكُمْ مَا عِنْدِي مِنَ الْبَصَائِعِ — نَأْتِيكُمْ بِمَا شِئْتُمْ — بَعْدَ  
الْحَيَاةِ نُخْبِرُكُمْ أَنَّنَا قَدْ جِئْنَا إِلَى الْأَسْتَانَةِ — وَعَدَنِي الْحَكِيمُ  
أَنْ يَرَانِي كُلَّ يَوْمٍ — قَدْ رَأَى السَّيِّدُ اسْتَحْيَ — أَرِنِي مَا عِنْدَكَ  
مِنَ الْكُتُبِ —

**Exercise 57.**

Good evening (May God give thee an evening with good). Good morning. Good are these children! How excellent they are! Bad is this loaf! How vile it is! It was not possible to journey again, for the camels were not of the kind of swift camels. The Arabs are not black. We did not return again. We almost flew for joy. His master remained silent. The government returned to him, after it had almost gone from his hand. Art thou not the son of the prince? I do not care for threatening, so long as I am innocent. Since our arrival in Egypt I have not seen thee again. They remained (busy) with these stories until two parts of the night had passed. Verily the Turkish Empire is continually occupied with reforms of conditions. I have left that land, since I had no aim (in staying) in it, and it is not my home. This space of time is not small. I fear that I may be incapable of attaining my desire. The camel had no more strength to renew the journey. We continue travelling. Who can that man

be? It is to be hoped that your star may be lucky. I began to blame myself. We began to cut up the flesh, that remained to us, and said: 'How pleasing is this food.' O girl! be quiet. Our quiet is not perfect. We began to prepare to depart. Are not the enemies still far from us? The light in their eyes became darkness and they began to murmur, then they withdrew from before us. We almost attained the victory over the enemy, and the enemy almost turned to flight. We began to build the tent and began to converse. I almost forgot my misfortunes. The night pitched its tent with its black curtain and we were as a ship without a rudder. The prince said: Remain with us an honoured physician. He saw that my joy was only an external joy. I continued to put the medicines on his chest until he died. The riders spoke angrily and the swords flashed and the women wailed, then a rider of the enemies rushed upon me and raised his lance to wound me with it, thinking I was not able to resist him, and I was alone without helper or supporter. Truly hunger and weariness had almost destroyed them. The anxieties (that weigh) on me are not (of) one kind, I have by the grace of God thousands of them. Since that time he has not again returned to us and we have not again heard anything of him. It may be that God will open to me the gate of comfort. Verily human nature does not despair completely and does not cease to expect the attainment of what is wished. I have no friend except the grave. The world grew dark in my eyes (face), and I almost fainted. The highwayman is not a hero.

Exercise 58.

قَدْ تَوَفَّى الْأَمِيرُ رَحِمَهُ اللَّهُ — أَطَالَ اللَّهُ أَيَّامَكُمْ — كَأَقَامِ  
 اللَّهُ عَنَا — أَخَذَتِ الْأَمْرَةَ فِي اسْتِعْدَادِ الطَّعَامِ — لَعَنَ اللَّهُ  
 أَبَاهُ — كَادُوا يَمُوتُونَ خَوْفًا — يُوسُوسُ الشَّيْطَانُ فِي صُدُورِ

الْأَنسِ — يَا تَلْمِيزُ تُرْجِمُ هَذِهِ الْكَلِمَاتِ — قَدْ تَرَجَّمْتَهَا —  
يَا وَلَدُ أَطْمَئِنِّ — يَا أَوْلَادُ أَطْمَئِنُّوا — نِعَمَ هَذِهِ الْإِبْنَةُ مَا  
أَحْسَنَهَا — بَيْتَسَ هَذِهِ الْأَقْمِشَةُ مَا أَرَدَّاهَا — أَصْبَحَكَ اللَّهُ  
بَحِيرٌ يَا سَيِّدِي — لَا نَزَالُ نَذْكُرُ فَضْلَكُمْ — لَسْتُمْ أَبْطَالًا —  
مَا دُمْنَا عَائِشِينَ نَذْكُرُ فَضْلَكُمْ — أَكْثَمُ لِلَّهِ لَا نَزَالُ سَالِمِينَ —  
يَا أَوْلَادُ لَا تَعُودُوا تَفْعَلُونَ هَذَا — لَا نَعُودُ نَفْعَلُهُ — لَمْ أَعُدْ  
أُشَاهِدْكُمْ مِنْ زَمَانٍ — كِدْنَا نَتَجَرَّعُ كُلَّسَ الْأَمْنُونِ — لَمْ يَزَالُوا  
يَسِيرُونَ حَتَّى وَصَلُوا إِلَى مَعْسَكِرِ الْأَعْدَاءِ — أَمْسَيْنَا غَيْرَ  
قَادِرِينَ عَلَى الْمُدَافَعَةِ — مَا دُمْنَا نُقِيمُ فِي هَذِهِ الْمَدِينَةِ لَمْ  
نَزَلْ نُشَاهِدْ عَجَائِبَ —

### Exercise 59.

Truly Mt. Hermon is a high mountain, from the summit of which you (can) see Damascus. I cannot deny the amiability and friendliness with which the companions and relatives of my friend surrounded me.

Then I saw it to be necessary to answer them with cold answers, which should correspond with their questions.

Truly I heard a tender voice, as if it were the voice of one, whom fate had betrayed and cast into misfortune or evil, and I began to hear those sad melodies which cut the hearts and soften hard rock and at which every obstinate giant becomes tender, and I was convinced that there was found here a person, whom misfortunes had brought to this place, and whom the hands of time had broken; then I deter-

mined to deliver this oppressed man from the misfortune which had seized him, and I found a girl of extraordinary beauty, and when her veil fell, there appeared under it a fresh face which God had adorned with a rosy shining colour, and her languid eyes rained pearls, which God had made to inflame imaginations and pierce hearts and I said to her "Who brought thee O glorious lady to this place, which no man inhabits?" And she said "Do not ask O friendly youth concerning my affair, for I hear from afar the sound of the singing of those wretched ones, who brought me to this place." And I said to her "How many are they? And who are they? And are they of the strong, the brave, from whose hands there is no escape for us?"

The person who now came was my servant, and he came to the place where we were sitting. There was before us the sweetest food, we had ever taken in the course of our life. I shot at those wretches, who deserve the worst death and their chief cried out with a cry that disturbed the wild beasts. In the meantime Hasan advanced having with him provisions that sufficed us for ten days, and we went to hunt for partridges of which a large number are found on that mountain and we were not absent more than an hour before we hunted many partridges, and we brought them back and prepared a supper of them, such as we took with unbounded joy. Verily I am a physician, I wander about in the land and I came the day before yesterday after midnight to the tribe between which and you occurred the struggle; and may it not be hidden from you O prince that I have a sister, who was lost in the battle referred to. I was as one, whom the sight of bloodshed had intoxicated. The prince said: Verily what I have seen of your boldness and courage, which you displayed in the last battle, has induced me to that. I began to consider how to find means, which would enable me to return to my land of which I did not know the amount of distance from that place. Verily that from which I hoped that it would deliver me from destruction is a means to the swift approach of my death. And I received a letter (came to me a letter) in which was written as follows What has past

is gone, and what is hoped for is hidden, and thine is the hour in which thou art. That is not a thing to be mentioned. We spent a number of days that made us forget all that we had endured. Verily with the measure with which you measure, it will be measured to you.

Exercise 60.

هَؤُلَاءِ الرِّجَالُ الَّذِينَ فِي السُّوقِ يَشْتَرُونَ وَيَبِيعُونَ —  
هَؤُلَاءِ النِّسَاءُ اللَّاتِي نَظَرْنَاهُنَّ فِي الشَّارِعِ مِنْ عَائِلَتِنَا — هَذَا  
هُوَ الْوَلَدُ الَّذِي أُعْطِينَهُ الدَّرَاهِمَ — مِنْ لِسَانِهِ طَوِيلٌ عَقْلُهُ  
قَلِيلٌ — قَدْ تَبَسَّمتِ الْإِبنَةُ الَّتِي فِي يَدِهَا زَهْرَةٌ — شَهِدْتُ  
بَنَاتٍ فِي أَيْدِيهِنَّ زَهْرٌ — جَمِيعُ الرِّسَالِ الَّتِي تَرِدُ إِلَيْنَا يَجِبُ  
أَنْ تَكُونَ بِاسْمِ مُدِيرِ جَرِيدَتِنَا — هَذَا الشَّابُّ الَّذِي نَعْرِفُ  
أَبَاهُ صَالِحٌ — جَبَلُ لُبْنَانَ الَّذِي تَرَوْنَ مِنْ قِمَمِهِ الْبَحْرَ الْمُنَوَّسَ  
جَبَلٌ عَالٍ — بَعْدَ السُّؤَالِ عَنْ أَحْوَالِكَ وَأَخْبَارِكَ الَّتِي أَرْجُو أَنْ  
تَكُونَ فِي مَزِيدٍ مَا يُرَامُ أُخْبِرُكَ أَنَّهُ قَدْ وَدِدْتُ مَكْتُوبَكَ الْآنِيسَ  
وَفَرِحْتُ مِنْ حَتِّكَ وَسَلَامَتِكَ اللَّتَيْنِ لَا زِلْتُ مُتَمَتِّعًا بِهِمَا —  
شَهِدْتُ عَسَاكِرَ مَعَهُمْ أُسْرَاءَ — أُخْبِرُكَ أَنَّي لَمْ أَزَلْ فِي  
أَحَالَةِ الَّتِي تَعْرِفُونَهَا — لَقِيَ كُلُّ كَلْبٍ فِي فَمِهِ عَظْمٌ — إِنَّ  
الْمُشِيرَ الْمَشَارِ إِلَيْهِ الَّذِي نَظَرْنَاهُ مَشْهُورٌ كَثِيرًا — الْأَشْخَاصُ  
الْمَشَارِ إِلَيْهِمْ أَصْحَابُ هَذِهِ الدَّارِ —

**Exercise 61.**

What is the time? According to me it is twenty minutes past eleven. I have prepared the travelling equipment on Tuesday the 1<sup>st</sup> July 1895. With me was a youth who was not more than seventeen years old. The city is four hours distant from us. After the expiration of five hours we reached the place mentioned. The subscription to our journal in Beirut and Lebanon for a year is fourteen francs and in other parts eighteen francs. The price of a single copy is a piastre. The cost of an advertisement on the last page for each line is two piastres and for subscribers sixty paras, and on other pages than the last three piastres and for subscribers half a franc. The earth revolves on its axis once every four and twenty hours. Every circle of longitude and latitude is divided into 360 parts called degrees, and every degree is divided into 60 minutes, and every minute into 60 seconds. The extent of the surface of the earth reaches 200 million square miles and it is divided into dry land and water and the proportion of the dry land to the water is as three to seven. The number of inhabitants of the world is about 1200 million souls. The surface of the earth is also divided into five zones, one hot, and two temperate and two cold. Verily the land of Egypt is divided into two parts, a Southern and a Northern or Upper and Lower Egypt; and Upper Egypt is divided into seven Mudīriyas; as for Lower Egypt it is divided into six Mudīriyas, and in the land of Egypt beside these Mudīriyas are six centres called Muḥāfazas. Verily the Government of Egypt pays to the Sublime Porte a tribute, the amount of which is about 700000 guineas yearly.

List of the books wanted from the public bookshop:

Full piastres.      Number.

40	4	The four plays at 10.
30	2	The travels of Ibn Baṭūṭa at 15.
30	1	The geography of Amīn Bey Fikrī.
25	1	The trusty guide of Rifāʾat Bey.
<hr/> 125	8	Total.
15	Price of cotton for packing and cost of post	
<hr/> 140.	and a letter concerning them.	

Cairo, 1<sup>st</sup> October 1890.

Exercise 62.

الْأَرْضُ تَدُورُ عَلَى الشَّمْسِ دَوْرَةً وَاحِدَةً فِي ثَلَاثِ مِئَةِ وَخَمْسِ  
وَسِتِّينَ يَوْمًا وَسِتِّ سَاعَاتٍ — إِنَّ الْمُسْلِمِينَ يَعُدُّونَ مِنَ الْهِجْرَةِ  
وَهِيَ فِي سَنَةِ سِتِّ مِئَةِ وَاثْنَتَيْنِ وَعِشْرِينَ بَعْدَ الْمِيلَادِ — هَذَا  
نُشْرِفُنَا بِمَجِيئِكَ نَهَارَ الْآحَدِ — سَأُزَوِّدُكُمْ نَهَارَ السَّبْتِ —  
أَتَجِيءُ صَبَاحًا أَوْ مَسَاءً — أَجِيءُ بَعْدَ الظُّهْرِ إِنْ شَاءَ اللَّهُ —  
إِنَّ إِسْكَندَرَ الْكَبِيرَ وَصَلَ مِصْرَ فِي سَنَةِ ٣٣٣ قَبْلَ الْمِيلَادِ وَبَنَى  
مَدِينَةَ الْإِسْكَندَرِيَّةِ — عَدَدُ سُكَّانِهَا الْآنَ ٣٣١ ٣٣٢ نَفْسًا —  
كَمْ عُمُرُكُمْ — أَنَا أَبْنُ خَمْسِ وَعِشْرِينَ سَنَةً وَأَخِي لَمْ يَبْلُغْ مِنْ  
الْعُمْرِ أَكْثَرَ مِنْ تِسْعِ سَنَوَاتٍ — كَمْ عُمُرُكَ يَا بَنْتُ — فِي يَوْمِ  
الْأَرْبَعَاءِ الْآتِي سَابِلُغُ السَّبْعِ عَشْرَةَ — تَأْتِي الرِّيحُ هَذَا الْجَبَلِ  
مِنْ الْجِهَاتِ الْأَرْبَعَةِ الشَّمَالِ وَالْجَنُوبِ وَالشَّرْقِ وَالْغَرْبِ وَعُلُوهُ  
أَحَدَ عَشَرَ أَلْفَ قَدَمٍ — إِنَّ عَيْنِي لَمْ تَدُقِ الْكَرَى مُنْذُ  
أَرْبَعَةِ أَيَّامٍ — نَصْرَفُ فِي الْجِبَالِ ثَلَاثَةَ أَشْهُرٍ تَقْرِيْبًا فَإِنَّهُ يَشْتَدُّ  
الْحَرُّ فِي الْمَدِينَةِ — قَدْ أَتَيْنَا الْغَسَّالَةَ بِسِتَّةِ قُمْصَانٍ وَقَبِيصَيْنِ  
لِلنَّوْمِ وَاتْنَى عَشَرَ مَنَدِيلًا — قَدْ تَوَقَّيْ حَسَنٌ بَاشًا فِي سَنَةِ ١٨٨٨  
رَحِمَهُ اللَّهُ — السَّاعَةُ كَمْ — السَّاعَةُ تِسْعَةٌ وَعَشْرُ دَقَائِقَ —  
سَاعَتُكَ مُوَحَّرَةٌ تَكُونُ الْعَشْرَةُ عَنْ قَرِيبٍ — بِكُمْ هَذَا الْكِتَابُ —



خَمْسَةَ وَارْبَعِينَ غُرْشًا يَا سَيِّدِي — هَذَا غَالٍ سَاعِدِيكَ  
عِشْرِينَ — أَعْطِنِي ثَلَاثِينَ وَالسَّلَامُ

**Exercise 63.**

The teaching of the numerals is to be found in the 32<sup>nd</sup> and 33<sup>rd</sup> lessons of this book. The religion of Islam is built on the noble Koran, and its professors are divided into two parties, the first being the Sunnites and the second the Shiites. Africa is divided into seven parts, the first contains the district, which the Nile and its tributaries water, and in it is Egypt; and the second is the land of Maghrib and in it is Algeria and Morocco; and the third is East Africa and in it is Zanzibar; and the fourth is Central Africa; and the fifth is West Africa; and the sixth is South Africa and in it is the Cape Land; and the seventh consists of the islands belonging to this continent. At 8 o'clock I will do myself the honour of coming to you. Your esteemed letter dated Monday January 30<sup>th</sup> 1887 A.D. corresponding to 27<sup>th</sup> Rabi' al-awwal 1305 A.H. has reached us. Sunrise is at 4 minutes past 2 and midday at 8 minutes past 7 and sunset by European time at 52 minutes past 4 (8 minutes to 5). I was in your house at a quarter past nine, and remained (there) to wait for you for half an hour, and at a quarter to ten I left the house. We have already learnt firstly the Arabic nouns and secondly the verbs, and if God will, we shall learn thirdly the particles in the second part of this book. Truly the first Sura of the noble Koran is called (its name is) the Fatiha. Take two thirds of this loaf and I will take the other third. The little festival is in the first days of the month Shawwal.

**Exercise 64.**

تَأْرِخُ هَذَا الْمَكْتُوبِ يَوْمَ الثَّلَاثَةِ فِي أَوَّلِ شَهْرِ تَمُوزِ ١٨٩٩  
الْمُؤَافِقِ ١٣ ذِي الْقَعْدَةِ ١٣٠٧ — السُّورَةُ الْاِمَّةِ وَالرَّابِعَةُ عَشْرَةَ

مِنَ الْقُرْآنِ الشَّرِيفِ أَسْمَهَا سُورَةُ النَّاسِ — فِي أَوَّلِهِ شَهْرُ آبٍ  
 سَيَصِلُكَ كِتَابٌ مِنَّا وَإِنْ شَاءَ اللَّهُ نُرْسِلُ لَنَا أَجْوَابَ فِي آخِرِ  
 شَهْرِ حَزِيرَانَ — فِي هَذِهِ اللَّيْلَةِ مَا نِمْتُ رُبْعَ سَاعَةٍ — أَرْجِعْ  
 إِلَى مَنْزِلِكُمْ بَعْدَ ثَلَاثَةِ أَرْبَاعٍ مِنَ السَّاعَةِ — خُذُوا سَبْعَةَ أَثْمَانٍ  
 مِنْ هَذَا الْقُمَاشِ وَحْنٌ نَأْخُذُ الثَّمَنَ الْآخَرَ — قَدْ فَسَدَ ثُلُثَانِ  
 مِنْ هَذَا الطَّعَامِ — كَانَ خَادِمِي فِي السَّنَةِ الْخَامِسَةِ عَشْرَةَ مِنْ  
 عُمْرِهِ — قَرَأْتُ أَمْسَ الْبَابِ الْأَوَّلَ وَالثَّانِي وَالثَّلَاثَ مِنْ هَذَا  
 الْكِتَابِ وَأَقْرَأُ غَدًا الرَّابِعَ وَالْخَامِسَ وَالسَّادِسَ — عُمْرُكَ كَمْ —  
 أَنَا فِي السَّنَةِ السَّادِسَةِ وَالْعِشْرِينَ مِنْ عُمْرِي وَفِي الْيَوْمِ التَّاسِعِ  
 وَالْعِشْرِينَ مِنْ شَهْرِ كَانُونِ الثَّانِي أَبْلُغُ السَّنَةَ وَالْعِشْرِينَ — ابْتِدَاءُ  
 فَصْلِ الرَّبِيعِ فِي ٢١ شَهْرِ آذَارٍ وَابْتِدَاءُ فَصْلِ الصَّيْفِ فِي ٢١ شَهْرِ  
 حَزِيرَانَ وَابْتِدَاءُ فَصْلِ الْخَرِيفِ فِي ٢١ شَهْرِ أَيْلُولٍ وَابْتِدَاءُ فَصْلِ  
 الشِّتَاءِ فِي ٢١ شَهْرِ كَانُونِ الْأَوَّلِ — تَعْلِيمُ الْأَسْمِ الْمَوْصُولِ يَوْجَدُ فِي  
 الدَّرْسِ الْوَاحِدِ وَالثَّلَاثِينَ مِنْ هَذَا الْكِتَابِ — فِي اللُّغَةِ الْعَرَبِيَّةِ  
 ثَلَاثَةُ أَنْوَاعٍ مِنَ الْكَلِمَاتِ أَوَّلًا الْأَسْمُ وَثَانِيًا الْفِعْلُ وَثَلَاثًا الْحَرْفُ —

#### Exercise 65.

Every soul tastes death. We travelled swiftly.  
 The slaying of Ja'far by the Caliph took place in this  
 year. Zaid did this from love to his brother. It is

said that when the English entered the land of Egypt before they seized 'Arabi, one of the English soldiers was very drunk, and while he was in this condition, an officer passed by him and said to him: What are you doing here? And the soldier was very perplexed and stooped as if he wanted to search for something. And he said: I am searching for 'Arabi. And the officer was very much astonished at the smartness (excellence) of his excuse (delivering himself) and left him and went away. Verily I was very much grieved at not seeing you in the house, when I brought the books which you wanted in the letter you sent me yesterday. The bearer of this permit is entitled to see the two gardens al-Jazīra and al-Jiza. I thank you heartily for sending me the address of your friend. After bringing you greeting and peace I inform you that I arrived safely in the city of Cairo three days ago. Ahmed looked upon that youth and his keenness and friendliness with pleasure (admiration).

#### Exercise 66.

فَرِحْنَا فَرَحًا عَظِيمًا لَمَّا وَصَلْنَا إِرْسَالَكُمْ الْكُتُبَ — حُبُّ  
 الْوَلَدَيْنِ مِنَ الْإِيمَانِ — مَدَحْتُ حُبَّ هَذَا الشَّابِّ الْوَلَدَيْنِ  
 (or الْوَلَدَيْنِ) — قُمْنَا إِكْرَامًا لِلْأَمِيرِ — فَعَلُوا هَذَا الْفِعْلَ  
 كَرَامِيَّةً لِأَعْدَائِهِمْ — بَعْدَ إِعْدَاءِ مَرْيَدِ السَّلَامِ تُخْبِرُكُمْ أَنَّ  
 الدَّاعِيَ لِتَحْرِيرِهِ السُّؤَالَ عَنْ حَقَّتِكُمْ وَأَحْوَالِكُمْ — إِنَّ مَبَارَحَتِي  
 الْمَدِينَةَ تَكُونُ فِي الْيَوْمِ الْخَامِسِ عَشَرَ مِنْ شَهْرِ تَشْرِينَ الثَّانِي  
 فِي هَذِهِ أَسْنَةِ — فَرِحْتُ سُرُورًا عَظِيمًا لِحَيَاةِ حَضْرَتِكُمْ كَمَالِ  
 الصِّحَّةِ وَالسَّلَامَةِ —

**Exercise 67.**

Truly I intended to travel, and I arrived at a place in which I did not know anyone, and I wandered about in it that I might perchance find in it a refuge in which I might spend that night. Cairo is the capital of the land of Egypt and the residence of his Highness the Khedive and the centre of his government; and in the days of the ancient Egyptians that place was known as Memphis. I fired at the gazelle, but it did not hit (the thing aimed at). They had sent the horses to the pasture in those meadows. Verily the Europeans call the instrument for measuring heat a thermometer. The mosque is the place of worship of the Moslems. Christmas is the greatest of the festivals of the Christians. The quarter of the Ismā'īliya in the city of Cairo was formerly entirely parks and gardens and marshes, in which dwellings and houses were seldom seen. O dear Ayesha, open the door with this key! O little 'Abdallah give me a little of this meat! He said: Do you accept my invitation to take food with me in my house? And we entered and sat down on the couches and coffee was put before us, then we took food.

**Exercise 68.**

هَذَا الْكَلْبُ حَارِسٌ كَثِيرًا — هَذَا الرَّجُلُ يُكَنِّسُ الْحَجَرَ  
بِالْمِكْنَسَةِ — ذَهَبْتُ إِلَى مَنْزِلِي وَفَتَحْتُ الْبَابَ بِالْمِفْتَاحِ — بَيْرُوتُ  
مَقَرُّ الْوَلَايِ — يَا غُلَامُ زِنِ الْحِنْطَةَ عَلَى الْمِيزَانِ — لَا تَجُوزُ زِيَارَةَ  
الْمَسَاجِدِ وَالْمَدَافِنِ فِي وَقْتِ الصَّلَاةِ — رَأَيْتُ أَحْبِلَ عَلَى الْمَرْعَةِ  
— يَا فَطُومُ أَعْطِينِي شَوِيَّةً مِنْ هَذَا الْحَبِيْزِ — عَوَائِدُ الْمَشْرِقِ  
وَعَوَائِدُ الْمَغْرِبِ مُخْتَلِفَةٌ — لَمَّا وَصَلَ الْمَلِكُ أَطْلَقُوا الْمَدَافِعَ —

يَا بُنَيَّ أَسْأَلُ التَّوْفِيقَ مِنَ اللَّهِ — إِشْتَرَيْتُ هَذَا الْكِتَابَ فِي  
الْمَكْتَبَةِ —

**Exercise 69.**

My horse was of the most excellent kind (of horses). Verily it is one of the worst habits for a man to mix himself up in what does not concern him. A place in which I gain my living is (my) greatest home, and people who honour us are (our) family. This street is wider now than it was formerly. The wind was stronger yesterday than it is to-day. A certain Syrian came to Cairo and entered one of the mosques to pray, and while he was there, he saw a man with his head, hands, feet and eyes bound up and he was praying to God saying: "O my Lord, heal me! O my Lord, pardon me and free me from my sicknesses and my pains" and other words (he used) besides. And the Syrian heard him, and was oppressed and looked at him and said: "If God created another than thee anew, it would be easier than to set (to work) and patch you up." And when the Egyptian heard him, he abused him and went away. This porter is more diligent than that. The railway leads from Alexandria to Cairo. Verily idleness and laziness are sweeter to the taste than honey.

**Exercise 70.**

هَذَا السَّقَاءُ أَكْثَرُ أَجْتِهَادًا الْيَوْمَ مِمَّا كَانَ أَمْسَ — حَبْرِي  
أَشَدَّ سَوَادًا مِنْ حَبْرِكَ — وَصَلْنَا مِصْرَ بِالسَّكَّةِ الْحَدِيدِيَّةِ —  
الْمِصْرِيُّ أَشْطَرُّ مِنَ النَّسَائِي — إِنْ شَاءَ اللَّهُ يَكُونُ الْهَوَاءُ أَحْسَنَ  
مِنْهُ أَمْسَ — هَذَا الْإِنْكِلَبِيُّ أَشَدَّ تَكَبُّرًا مِنْ ذَلِكَ الْفَرَنْسَاوِيِّ  
— الْحَمَالُونَ أَكْثَرُ أَجْتِهَادًا مِنَ الْخَبَّاطِينَ — كَانَ الْأَرْدَحَامُ

عِنْدَ الْاِحْتِفَالَاتِ اَشَدَّ مِمَّا ظَنَنَّا — بَعْدُنَا اَكْثَرَ مِمَّا قَصَدْنَا —  
هَذَا النَّبِيُّ عَظِيمٌ هُوَ اَعْظَمُ مِنَ الَّذِي شَرِبْنَاهُ اَمْسِي —

### Exercise 71.

Stop (O my two friends!) let us weep over the remembrance of a loved one (Imru'ulqais). A man was present before a certain king and the Sultan spoke roughly to him, and the man said to him: "Verily thou art only like the heaven; when it thunders and lightens, then good weather (its good) is near." Then his anger was quiet and he was kind to him. They gave him many camels and a heavy coat of mail. Verily the Prince of the Faithful Harūn ar-Rashīd went out one day, he and Abu Ya'qūb the companion and Ja'far the Barmecide and Abu Nowās and they journeyed in the desert. An Arab went out, whom al-Hajjāj had made governor over a certain district and he remained in it a long time. And when on a certain day an Arab of his tribe came down to him, he gave him food and the man was hungry, and he asked him concerning his family and said: "How is my son 'Umeir?" He said: "As you wish, he has filled the earth and the settlement with men and women." He said: "And what has the mother of 'Umeir done?" He said: "Also well." He said: "And how is the house?" He said: "Flourishing with its people." He said: "And our dog Iqā'?" He said: "He fills the settlement with barking." He said: "And how is my camel Zuraiq?" He said: "As will rejoice thee." Then he turned to his servant and said: "Take away the food" and he took it away and the Arab was not satisfied. Then he questioned him again and said: "O blessed of the forelock, repeat to me what thou hast mentioned." He said: "Ask what you will." He said: "And how is my dog Iqā'?" He said: "He is dead." He said: "And what killed him?" He said: "He was choked with one of the bones of your camel Zuraiq and died." He said: "And is my camel Zuraiq dead?" He said: "Yes." He said:

“And what killed him?” He said: “The frequent carrying of water to the grave of the mother of ‘Umeir.” He said: “And is the mother of ‘Umeir dead?” He said: “Yes.” He said: “And what killed her?” He said: “Her constant weeping over ‘Umeir.” He said: “And is ‘Umeir dead?” He said: “Yes.” He said: “And what killed him?” He said: “The house fell on him.” He said: “And has the house fallen?” He said: “Yes.” Then he attacked him with his stick and beat him, and he turned and fled from him.

### Exercise 72.

لَمَّا خَرَجْتُ مِنَ الْمَدِينَةِ لَقِيتُ امْرَأَتَيْنِ إِحْدَاهُمَا بَيْضَاءَ  
وَالْأُخْرَى سَوْدَاءَ — مَا فَعَلْتَ ابْنَةُ الْكَسَلَى مَا أَمَرْتَهَا بِهِ —  
هَذِهِ الدُّنْيَا دَارُ الْفَنَاءِ وَالْآخِرَةُ دَارُ الْبَقَاءِ — أَعْطَانِي الشَّيْخُ  
خَيْلًا كَثِيرَةً — تَكُونُ ذِكْرِي الْخَبِيبِ دَائِمَةً — لَا يُوجَدُ  
فِي الصَّحَرَاءِ شَجَرٌ — لَيْسَتْ حُلٌّ خَبِيبِي حَسَنَةً — إِنَّ نَفْسِي  
مُسْتَنْقَذَةٌ إِلَى مُشَاهَدَتِكَ — هَذِهِ ابْنَةُ صَبُورٍ — كِبْرِيَاءُ النَّاسِ  
تُعَاقَبُ — قَدْ أَخَذَ الْوَزِيرُ الدَّرَجَةَ الْعُلْيَا مِنْ هَذَا الْبِيشَانِ —

### Exercise 73.

It is told that a certain rich man had a shepherd, who pastured his sheep in one of the steppes, and he had appointed him wages in which was a little butter. And the shepherd used to keep the butter and stored it in a jar he had hanging in his hut. And while he was sitting one day in his hut at sunset leaning on his stick, he began to reflect on what he should do with the butter he had collected. And he said to himself: I will take it tomorrow to the market and sell it, and with its price will buy a pregnant sheep and it will bring

me another sheep, then this will become pregnant and bear me other sheep with its mother until I have a large flock, then I will return the sheep I have now to their master and will engage a servant to pasture my sheep and will build myself a fine castle and furnish it with beautiful furniture and jewelled vases and fine paintings. And when my son grows up, I will bring him a learned and wise teacher, who will teach him good manners and wisdom and I will command him to obey me and respect me, and if he obeys me (good!) and if not, I will strike him with this stick. And he lifted his hand with his stick and struck the jar and broke it, and the butter fell on his head and his beard and his clothes spreading in every direction. And he was exceedingly grieved at that, saying: Perhaps this is the reward of him who listens to his fancies.

#### Exercise 74.

قَدْ أَرْسَلَ أَمِيرُ الْمُؤْمِنِينَ سَفَرًا إِلَى الْمُلُوكِ — الْحُكَّامِ  
مَأْمُورُوا الْخُلَفَاءَ — أَثْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ — مَا رَأَيْتُ أَصْدِقَاتِي  
مُنْذُ خَمْسِ سِنِينَ — كَانَتْ خَضِرَوَاتٍ كَثِيرَةً فِي السُّوقِ —  
جَلَسْنَا لِنَتَنَاوَلَ مَا عِنْدَنَا مِنَ الْمَأْكُولَاتِ وَالْمَشْرُوبَاتِ — خَمْسُ  
صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَاجِبٌ عَلَى الْمُسْلِمِينَ — قَاطِعُ الطَّرِيقِ طَلَبَ  
مَنَا الدَّرَاهِمَ — سِيرَ الْأَوَّلِينَ تَكُونُ عِبْرًا لِلْآخِرِينَ — أَرَادَ  
وَاعِظُ أَنْ يَقُولَ أَصْلَحُوا قُلُوبَكُمْ فَقَالَ أَسْلَحُوا كِلَابَكُمْ — وَدَعْنَا  
الْأَصْدِقَاءَ الْأَعْرَضَةَ — عِنْدَ الْمُلُوكِ غُلَامٌ وَعَبِيدٌ — فِي بَيْرُوتَ  
مَدَارِسُ كَثِيرَةٌ لِلصِّبْيَانِ —



**Exercise 75.**

It is narrated that ar-Rashīd was very wakeful one night and called Ja'far and said: I want you to dispel the restlessness that is in my heart. And the vezir said: O prince of the Faithful, how can there be restlessness in your heart, when God has created many things to dispel cares from the careworn and anxiety from the anxious, and thou hast power over them. And ar-Rashīd said: And what are they O Ja'far? And he said to him: Come let us go up on the roof of this castle that we may see the stars and their harmony and their exaltation and the moon and the beauty of its appearance. And ar-Rashīd said: O Ja'far, my soul is not anxious for any of that. And he said: O prince of the Faithful, open the castle windows that look over the garden and look at the beauty of those trees and listen to the sound of the twittering of the birds and look at the murmur of the rivers and smell the perfume of those flowers. And he said: O Ja'far, my soul is not anxious for any of that. And he said: O prince of the Faithful, open the window that looks out on the Tigris that we may see those vessels and sailors, how one claps and another quotes Mawālī. And ar-Rashīd said: My soul is not anxious for any of that. Ja'far said: Rise O prince of the Faithful so that we may go down to the private stable and see the Arab horses and look at the beauty of their colours, both black as the night when it is dark and reddish and grey and brown and red and white and green and piebald and yellow and of colours which confuse the intellects. And ar-Rashīd said: My soul is not anxious for any of that. And Ja'far said: O prince of the Faithful, nothing remains but to cut off the head of thy slave Ja'far, for I cannot dispel the care of our lord. And ar-Rashīd laughed and his soul was cheered and his trouble passed from him. A poet (lit. one of them) has said: The nights are pregnant, they will bear every wonderful thing.

Exercise 76.

أَحَدُ الْفَلَاسِيفَةِ كَانَ لَهُ عَبْدٌ مِنَ الْعَبِيدِ وَذَاتَ يَوْمٍ قَالَ  
 الْفِيلَسُوفُ لِعَبْدِهِ أُرِيدُ أَنْ أَتَوَجَّهَ إِلَى أَحَدِ الْحَمَامَاتِ — قَيَّدَ  
 الْعَسَاكِرُ الْأَسْرَاءَ بِالسَّلَاسِلِ — كَانَ هَذَا الرَّجُلُ مِنْ أَعَزِّ  
 أَصْدِقَائِهِ — مَنْ يَدْفَعُ مَصْرُوفَاتِ السَّفَرِ — فِي هَذِهِ الْبِلَادِ  
 شَاهَدْتُ مَدَارِسَ كَثِيرَةً يَتَعَلَّمُ التَّلَامِيذُ فِيهَا الْعُلُومَ وَمُعَلِّمُوهُمْ  
 مِنَ الْعُلَمَاءِ — أَخْبَرَنِي بِأَحْوَالِكَ عَنْ قَرِيبٍ فَإِنَّ صَدَاقَتَكَ أَعَزُّ  
 مِنْ كُلِّ الْمَوْجُودَاتِ — مِنَ الْأَشْقَاءِ نَقِيلُ الْأَيْدِي — أَلَمَلِكُ  
 الْأَفْخَمُ وَالسُّلْطَانُ الْأَكْرَمُ صَاحِبُ السَّعَادَةِ الْعَظْمَى وَالْمَقَامُ الْأَعْلَى  
 خَلَدَ اللَّهُ أَيَّامَهُ وَرَفَعَ أَعْلَامَهُ آمِينَ — أُصِيبَ جَمِيعُ الْمَسَافِرِينَ  
 مَا بَيْنَ الرِّجَالِ وَالنِّسَاءِ بِمَرَضِ الْجَحْرِ — تَهْطُلُ الْأَمْطَارُ  
 كَأَفْوَاهِ الْقَرَبِ —

Exercise 77.

A dispute arose between al-Walid ibn 'Abd al-Malik and his brother Sulaimān. And Sulaimān spoke hastily against him something that affected his mother. And he opened his mouth to answer him. And behold by his side was 'Omar ibn 'Abd al-'Azīz and he stopped his mouth and returned answer to him and said: O Ibn 'Abd al-Malik, (he is) thy brother and the son of thy mother and he has precedence over thee. And he said: O Abu Ḥafṣ, thou hast killed me. He said: And what have I done to thee? He said: Thou hast returned to my breast (what is) hotter than a coal. And he turned to his side and died.

The Caliph al-Musta'sim was a brave hero and a powerful rider, none of the Bani 'l-'Abbās was bolder than he or stronger in heart. Ibn abi Dāwud said: Al-Musta'sim said to me: O Abu 'Abdallah, bite me on the fore-arm as hard as you can. And I said: O prince of the Faithful, I do not want to do that (my soul is not pleased with that). And he said: Truly it will not hurt me and I desire that, for when the points of the lances cannot affect it (the arm), how can the teeth affect it?

Exercise 78.

إِضْرِبْهُ بِالْعَصَا — خَمْسَةَ نِصْفِ عَشْرَةٍ — كَانَ الْخَلِيفَةُ  
 الْمُعْتَصِمُ يَأْتِسُ بِعَلِيِّ بْنِ الْجُنَيْدِ الْإِسْكَافِيِّ فَقَالَ الْمُعْتَصِمُ لِابْنِ  
 حَمَّادٍ أَذْهَبَ إِلَى ابْنِ الْجُنَيْدِ وَقُلْ لَهُ يَتَتَبِعُ لِيَرَامِلِي فَأَتَاهُ فَقَالَ  
 لَهُ تَهَيَّأْ لِمُزَامَلَةِ أَمِيرِ الْمُؤْمِنِينَ فَإِنَّ مُزَامَلَةَ الْخُلَفَاءِ كَبِيرَةٌ —  
 قِيلَ لِلْغُلَامِ أَمَا يَكْسُوكَ مُعَلِّمُكَ فَأَجَابَ إِنَّ مُعَلِّمِي لَوْ كَانَ لَهُ  
 بَيْتٌ مَمْلُوءٌ إِبْرًا وَجَاءَ يَعْقُوبُ وَمَعَهُ الْأَنْبِيَاءُ شُفَعَاءُ وَالْمَلَائِكَةُ  
 ضَمَنَاءُ يَسْتَعِيرُ مِنْهُ إِبْرَةً لِيَخْبِيَهُ بِهَا ثَوْبَ ابْنِهِ يُوسُفَ الَّذِي  
 قَدْ مَا أَعْرَاهُ إِلَّاهَا فَكَيْفَ يَكْسُونِي —

Exercise 79.

I rode towards (making for) Mt. Hermon. We journeyed towards Damascus. In the evening the relatives of the master of the house came to greet me and we spent a pleasant night and I sat for some time with them, then I asked permission to go and they did not permit me to do that and when I was convinced that it was absolutely necessary to do what they wished I acceded to their request. There is

no escape on this side of the honey from the stings of the bees (Prov. = no rose without thorns). I saw a gazelle running quickly as if it were flying. His blood was flowing freely. This mountain is not free from snow the whole year. The girl fell on her face fainting. It is absolutely necessary to go away as quickly as possible. Whenever we approached the gazelle it fled the more quickly and went further away and we continued to follow it for a long time, then it vanished from our sight. When my soul was plunged into the sea of anxieties, I saw Su'da hastening toward me, and I said to her: "Where wast thou O blood of the heart and O comfort of the eye? For thine absence had cast me into seas of griefs and unrest." Verily the robbers all seized me, thinking that I would turn in flight. Would that all difficulties were as this, for it is an easy matter. Nothing is more desirable to me than that. My heart was filled with disturbance and grief at the separation of Su'da. My regard increased among the Arabs double what it was. The prince said to me: "Verily the wound which befell me yesterday has begun to cause me more pain and sleeplessness." And I said to him: "Man must be afflicted with pains." My beloved did not leave my thoughts by night or by day. The journey of the ship resembled the blowing of the wind, for the weather was suitable for it. My eyes began to shed abundant tears while I was bewailing the evil of my lot and was saying to myself: O would that that ship had not come, for it drowned what was the cause of my rest. I testify that there is no god but Allah; I testify that Mohammed is the apostle of Allah. The steed fell headlong with me, and we both fell on the ground. There is no might and no power save in God the Mighty. Rejoice and be comforted.

Exercise 80.

لَا بُدَّ مِنَ الدَّهَابِ — لَا بُدَّ مِنْ أَنْ أُعْطِيَكَ مَا طَلَبْتَهُ —

قَدْ تَعَجَّبَ الْقَبْطَانُ غَايَةَ الْعَجَبِ مِمَّا جَرَى فِي — كَانَ الْبَحْرُ

هَادِيًا وَالْجَوَّ رَائِقًا وَالْهَوَاءَ سَاكِئًا — أَنَا سَافَرْتُ قَاصِدًا مِصْرَ  
وَأَنْتُمْ سَافَرْتُمْ قَاصِدِينَ الشَّامَ — أَسْأَلُ اللَّهَ أَنْ يُوَصِّلَكُمْ سَالِمِينَ  
إِلَى بِلَادِهِمْ — بَكَيْتَ بُحَاءَ مَرًّا وَكَانَتْ تِلْكَ السَّاعَةُ سَاعَةً  
مُحْزِنَةً كَثِيرًا — كَانَ ذَلِكَ الرَّجُلُ عَقْلًا نَقِيًّا كَرِيمَ الْأَخْلَاقِ شَرِيفَ  
النَّفْسِ — إِنَّ الْمَصَائِبَ لَا تَرَأَى تُدَاخِلُنِي مُنْذُ خَرَجْتُ مِنَ  
الْمَدِينَةِ — أَنْتَ أَتَى الْمَأْيُوسِ وَأَنْبِئْنَاهَا يَبْزِدُنِي أَلَمًا وَحُزْنًا —  
لَا لِي طَاقَةَ لِمُقَاوَمَةِ الْمَصَائِبِ — لَيْسَ أَمَامَنَا سِوَى الْمَوْتِ —  
إِزْمِنَا كُلِّينَا إِلَى الْبَحْرِ أَوْ أَبْقِنَا كُلِّينَا — إِذْ كَانَ جُلُّ مَقَاصِدِ  
دَوْلَتِنَا الْعَلِيَّةِ أَسْتِثْصَالَ أَسْبَابِ التَّعَدِّي وَالشَّرِّ بَرًّا وَبَحْرًا كُنَّا  
مَلْزُومِينَ شَرْعًا وَنِزْمَةً أَنْ نُحَارِبَ كُلَّ الْمَرَائِبِ الْقُرْصَانِيَّةِ —

#### Exercise 81.

Thee we serve and thee we ask for help. They collected many camels and gave them to him. My friends bade me farewell before I left them. I cannot prevent myself from blaming them. I will endure the hardest afflictions and venture myself from love to my friend. Verily the robbers demanded our weapons from us and we handed them over to them. The rider threw himself on me to take me from their hands. When the two parties approached one another they fell on one another. We were looking at one another from afar. I saw myself far from home and alone among those Arabs. The Arab did not know that I was the man, whom he was seeking. Some of my thoughts began to contradict others. After I had almost drunk the cup of death, I saved myself. I began to comfort

myself and quieten my cares by play. Where is my beloved now and who will show her to me among these waves? What is to be done? Shall I throw myself into the sea? I said to her: "Rise and awake now that we may provide ourselves with a last look of one another."

Exercise 82.

صَرَبْتُمُونَا نَحْنُ — نَحْنُ أَمَرْنَا هَذَا بِأَنْفُسِنَا — طَلَبَ السَّائِلُ  
مَنْ صَدَقَ وَأَعْطَيْنَاهُ إِيَّاهَا — كَانَ يُعْطَانِي إِيَّاهَا خَيْرًا —  
سَتَعْرِضُونَ أَنْفُسَكُمْ لِلْهَلَاكِ — أَنْتُمْ طَلَبْتُمْ نَفْسَ الْبَشَى الَّذِي  
طَلَبْنَاهُ نَحْنُ — كَانَ الْفَرِيقَانِ مُشْتَبِهَيْنِ بِبَعْضِهِمَا — سَأَلَنِي  
أَوَّلُنَاكَ الرَّعَاةُ إِنْ كُنْتُ أَنَا الشَّخْصَ الْمَطْلُوبَ — أَخَذْتُ أُسْلَى  
ذَاتِي وَأَعْلَى نَفْسِي بِالْأَمَالِ الْفَارِغَةِ — إِنْ مَا أَصْدَبَنِي هُوَ بِسَبَبِ  
خِدَاعِي إِيَّاكَ — فَلَنَلُوْا بِأَنْفُسِنَا إِلَى الدَّجْرِ فَتَمُوتُ حَالًا — أَمَرَ  
الْقَبْطَانُ جَرِيًّا أَنْ يُبْعِدَنَا عَنْ بَعْضِنَا — أَذْكَرُ تَخْلِيصِي إِيَّاكَ  
مِنْ أَيْدِي الْفُصُوصِ —

Exercise 83.

It is said: A certain merchant lost a purse in which were a hundred dinars, and he sent a crier to cry it in the markets. And it happened that a man had found it and taken it home and placed it in a chest; then he had gone out to the market to announce the fact, in case anyone should enquire concerning it. And when he heard the crier, he went to him and said: "I have found a purse, so describe it, perhaps it is the one." And the crier described it, and he found the description corresponded to it. And the man said:

“Yes, it is the one, so go with me to my house, I will give it to you. And he went with him, and the man opened the chest and handed him the purse. And the crier was pleased with his honesty although he was a poor man and unsuspected of (possessing) it, and said to him: “O man come with me and hand it over to its owner and I will endeavour (to get) for you a good reward from him.” And he went with the crier until he brought him to the owner of the purse and praised this man in the kindest way, and said: “Truly he deserves a good reward.” And he (the owner) took the purse and sought the dinars in it. And he was very miserly, and to give a reward was unpleasant to him, and he wanted to contrive to escape from (giving) it. And he claimed against the man that he had taken a quantity from it and that it was enough reward for him that he should give him what he had taken from it, and he began to abuse him before the people. Then the man became angry and made him hear hard words. Then the owner of the purse dragged him to the court-house, and complained of him to the governor, and told him what had happened and asked him to get for him what the man had taken from the purse. And the governor examined the man, and he told him how the affair had happened. And the governor was a shrewd man, and knew that the owner of the purse wanted to accuse him wrongfully. And he said to him: “O such and such an one, I know that thou art a great man and do not doubt the truth of what you say, for you would not make a false claim; and I do not doubt the honesty of this poor man, for if he had wished to act dishonestly, he would have taken the purse altogether and would not have enquired for its owner, and so I think this purse is not your purse, so return it to the man that he may keep it by him until its owner appears; and as for you, seek your purse from someone else.” Then the merchant was troubled and said: “O my lord, I have given him what he has taken from it, and, if you wish, I will give him something more as well.” And he said: “This can never be, for it is not allowable that you should take what is not

your property.” And the merchant pressed him hard to do that, and he became angry and ordered him to be beaten; and took the purse from him, and said to him who had found it: “Take this purse, and use it as a thing allowed, and leave this rascal to seek his purse, which I know is this very one; but avarice has made him lose it a second time.”

**Exercise 84.**

إِنِّي شَهِدْتُ فِي هَذَا الْيَوْمِ مَا لَا يُوصَفُ مِنَ السُّرُورِ —  
سَأَتَكَلَّمُ مَعَكَ فِي هَذَا الشَّأْنِ — شُغِلْتُ جِدًّا مِنْ أَطْلَاعِي  
عَلَى مَكَاتِبَتِكُمُ الْوَارِدَةِ لِحَضْرَةِ مَوْلَانَا الْوَالِدِ حَفِظَهُ اللَّهُ وَمَعَ كَوْنِي  
صَرَفْتُ تَقْرِيبًا عَنْ فِكْرِ حَضْرَتِهِ مَا شَغَلَهُ فَإِنِّي مَا قَدَرْتُ عَلَى  
إِقْنَاعِ ظُنُونِي بِأَقَلِّ مَا يُمْكِنُ وَلِهَذَا أَرَانِي مَشْغُولَ الْبَالِ رَاجِيًا  
النَّكَرَمَ بِإِفَادَتِي وَنَسْأَلُ لَكُمْ دَوَامَ الصِّحَّةِ وَالسَّلَامَةِ — قَدْ سَأَلْتُ  
مَا عَلِمْتُهُ مِنْ أَحْرَافِ مِزَاجِكَ وَسَأَلْتُ اللَّهَ أَنْ يَلْبِسَكَ ثَوْبَ  
الْعَفِيفَةِ عَنْ قَرِيبٍ فَإِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ — عَسَى أَنْ يَأْتِيَكَ  
رَبَّنَا بِمَا يَسُرُّكَ — قَدْ تَعَجَّبَ الشَّيْخُ غَايَةَ الْعَجَبِ مِنْ جَوَابِنَا  
— سُرِرْتُ مِنْ حَسَنِكَ وَسَلَامَتِكَ — كَانَ لَدَيَّ زُكَّامٌ شَدِيدٌ  
— وَالْمَرْجُوُّ مِنْكَ تَقْدِيمُ تَشْكُرَاتِي لِصَدِيقِنَا عَلَى إِرْسَالِهِ بَعْضَ  
الْكَتُبِ —

**Exercise 85.**

It is told that a man of the caravan of the Hajj was cut off and missed his way and fell in the sand.



And he began to journey until he came to a tent. And he saw in the tent an old woman, and at the door of the tent a dog sleeping. And the pilgrim greeted the old woman and asked her for food. And the old woman said: "Go to that valley and hunt what you want of the snakes, that I may roast some of them for you and feed you." And the man said: "I dare not hunt the snakes." And the old woman said: "I will hunt them with you, so do not be afraid." And they went and the dog followed them and they took as many of the snakes as they needed. And the old woman came and began to roast the snakes. And the pilgrim saw no way of escape from eating, and feared he would die of hunger and leanness, so he ate. Then he was thirsty and asked her for water. And she said: "There is the spring ~~to~~ drink." And he went to the spring and found the water bitter and salt, but he could not escape drinking it and he drank. And he returned to the old woman and said: "I am astonished at you O old woman, and at your staying in this place and eating this food." And the old woman said: "What kind of land is yours?" And he said: "In our land there are wide and spacious houses and ripe fruits and sweet waters and good foods and fat meats and much cattle and rich springs." And the old woman said: "And I have heard all this, so tell me, are you under a Sultan who treats you unjustly and when you have a debt takes your property, upsets your affairs and drives you from your houses and possessions?" And he said: "That happens sometimes." And she said: "Behold your excellent food and comfortable living and wonderful sweets with injustice and oppression turn to fatal poison, and our foods with security turn to a useful antidote. Have you not heard that the noblest benefit after the benefit of (God's) guidance is health and security?" (Al-Ghazālī).

Exercise 86.

إِنَّهُ يَعْرِفُ اللُّغَةَ الْعَرَبِيَّةَ تَكَلُّمًا وَكِتَابَةً — اِسْمَحْ لِي أَنْ

أَشْهَدَ مِنْ ۞ الْعَدَدِ الْأَمِينِ بَلِ الصَّدِيقِ

الْوَفَّى سَعِيدًا — لَا بُدَّ لَكَ يَا صَاحِبِي مِنَ الصَّبْرِ — قَالَتْ  
جَمِيلَةٌ هَلْ أَنْتَ وَائْتَنِّ بِذَلِكَ يَا سَعِيدُ فَقَالَ نَعَمْ — عَسَى أَنْ يَحْلُوَ  
لَكُمْ السَّفَرُ لِأَنَّ بِلَادَ مِصْرَ بِلَادٌ بَهَاجَةٌ وَلَا سِيَّما فِي فَصْلِ  
الشِّتَاءِ — أَتَضَرَّعُ إِلَيْكَ وَرَأْسُ أَبِيكَ أَنْ تُنْقِذَنِي مِنْ هَذِهِ  
الْوَرُطَةِ فَمَرَّ رِجَالُكَ أَنْ يَحْمِلُونِي مِنْ هَذَا الْمَكَانِ إِلَى حَيْثُ  
تَشَاوُونَ — أَدْرَنَ لَنَا فِي السَّكَنِ حَيْثُمَا نَشَاءُ — فَسَمَّ مِّنَا  
سَارَ شِمَالًا وَفِسَمَّ مِّنَا سَارَ جَنُوبًا — كَيْفَ يُمَكِّنُ أَنْ يَكُونَ  
ذَلِكَ — قَالَ الْأَمِيرُ هَلْ فِي الْأَمِيرَةِ سَلَمَى قَالَ نَعَمْ أَيُّهَا الْأَمِيرُ  
فَعَلَا وَجَهَ الْأَمِيرِ الْأَصْفَرَارُ — الْأَحْسَنُ أَنْ نَعُودَ إِلَى حَيْثُ  
كُنَّا — بَوَانَبَرْتُ سَافِرَ مِنْ مِصْرَ سِرًّا إِلَى بِلَادِهِ فِي آخِرِ  
سَنَةِ ١٧٩٩ بِمِ فَاِسْتَعَدَّ الْمَمَالِيكَ وَأَهْلَ بَصْرَ جَمِيعًا لِمُحَارَبَةِ  
الْفَرَنْسَاوِيَّةِ وَإِنَّمَا لَمْ يَقْدِرُوا عَلَى إِخْرَاجِهِمْ مِنْهَا — سَارَا مَعًا  
إِلَى الْمَنْزِلِ حَيْثُ أَعَدَّ لَهُمَا مَا يَلْزَمُ — أَتَانَا بَعْضُ أَهْلِ الْقَرْيَةِ  
وَأَخَذُوا يَسْأَلُونَنِي مِنْ آيِنَ وَإِلَى آيِنَ — نَزَلْتُ حِينَئِذٍ عَنْ ظَهْرِ  
فَرَسِي — قُلْتُ لَهَا مَاذَا تَطْنِينَ أَنْظِرِي الْعُدُوَانَ وَنَقَاوِمَهُمْ أَمْ لَا  
فَقَالَتْ لَا لَا نَقَاوِمَهُمْ فَقُلْتُ إِنَّنِ مَا الْعَدُوُّ هَذَا أَسْلَمَ لَنَا أَسْلَحَتِي  
وَنَفْسِي لِيَتَّخِذُونِي أَسِيرًا وَرُبَّمَا يَقْتُلُونَنِي —

Exercise 87.

A certain traveller came to make the pilgrimage to a city and alighted at (the house of) a friend of his. And when the time of his stay had come to an end, and he had determined to set out, he told his friend that he had a deposit consisting of a quantity of cash and jewels and he wanted to leave it with a trustworthy person until he returned. And when his friend heard that from him, he was ashamed to say to him: "Leave it with me" for fear lest he might think that he coveted it. So he advised him to deposit it with the judge. And he took it and went with it to the judge and said to him: "Verily I am a stranger and want to make the pilgrimage, and I have a deposit the value of which is so much in cash and jewels, and I want to hand it over to his Excellency the judge to keep it until I return from the pilgrimage and claim it." And the judge said to him: "Yes, take this key and open this chest and put it in it and lock the chest securely." And he did so and handed over the key to the judge and greeted him and departed. And when he had accomplished his pilgrimage and had returned, he went to the judge to ask for the deposit. And he said to him: "Verily I do not know you, and as for me, I have many deposits; how shall I know if you have a deposit with me?" And he disputed with him a long time, then the man went to his friend and told him of that and blamed him for this advice. Then he took him and went to one of the princes who was intimate with the king and told him of that matter. And he promised him that he would go next day to the judge and sit with him and tell him of another matter that concerned him and that person who owned the deposit should come in to them both and ask for his deposit from the judge. And when the morrow came, that prince went to the judge and sat down beside him. And when the judge's respectful greetings on account of his rank had come to an end, he said to him: "I hope that (perhaps) the cause which has honoured us with your visit is good." And he said to him: "It is good for you, if God will."

And he said: "What is it?" And the prince said to him: "Verily the king asked for me last night, and I went to him and when the council was finished and people had left and I wished to leave, behold he commanded me to stay behind with him. And when we were alone, he indicated that he wished to make the pilgrimage in the following year and wished to hand over the kingdom entirely to one who could be relied on and trusted with that until he returned safely. And he asked my advice concerning that, and I advised him to hand it over to your Excellency on account of the reliability and trustworthiness and uprightness which we see in you rather than that he should hand it over to a notable, who would perhaps violate the law or himself covet the kingdom and cause a sedition or the like. And that opinion pleased him and he decided to call a general council after two days and do what I advised." And the judge rejoiced exceedingly at that and praised him. And behold the owner of the deposit came in to them and appeared before the judge and greeted and said: "O your Excellency the judge, I have a deposit with you, and it is such and such and I handed it over to you at such and such a time." And he had not finished speaking before the judge said to him: "Yes, my son, and I remembered in the night in my sleep and knew you and your deposit so take this key and receive your deposit." And he took it and greeted and went away, and that prince went away also. And after the interval had passed according to his promise the judge went to that prince and asked him concerning the kingdom and the king. And he said to him: "O judge, we did not know how to rescue from you the deposit of the stranger pilgrim except by giving you possession of the world entirely, but if you possess it, by what means shall we rescue it." Then he knew that it was a ruse.

Exercise 88.

أَمَّا جَمِيلَةُ فَخَرَجَتْ مِنَ الْقَاعَةِ إِلَى الصَّحْنِ الدَّاخِلِيِّ فَإِذَا  
بِجَانِبِ بَابِ الْقَاعَةِ بَابٌ كَبِيرٌ — لَا يَرَاهُ أَحَدٌ إِلَّا وَيُعَلِّقُ

بِمَا حَبَّنِيهِ — أَمَّا سَعِيدٌ فَكَانَ مُنْذِهِشَا بِالْأَمِيرِ لِأَنَّهُ لَمْ يُشَاهِدْ  
عُمَرَةَ رَجُلًا مِثْلَهُ. — وَلَمَّا عَزَمَ الْأَمِيرُ عَلَى السَّفَرِ إِلَى مِصْرَ نَعَا  
وَلَدَيْهِ لِيُرَافِقَاهُ — وَفِيمَا نَزَّ فِي ذَلِكَ فُرِعَ الْبَابُ وَإِذَا بِالْخَادِمِ —  
مَا رَأَيْتُ فِي مَجِيئِي خَيْرًا فَاعْوَدَ — وَمَا زَالَ الْإِثْنَانِ وَمَنْ مَعَهُمَا  
سَائِرِينَ حَتَّى وَصَلُوا إِلَى بَرَكَةِ الْأَزْبَكِيَّةِ فَإِذَا بِهَا حَدِيقَةً تُحِيطُ  
بِهَا تَرَعَةٌ — وَكَانَ إِذَا رَكِبَ جَوَادَهُ كَأَنَّهُ وَالسَّرَجَ قِطْعَةً وَاحِدَةً  
— بَيْنَمَا نَدَتْ أَطْلَاعُ بَعْضِ الْكُتُبِ عَثَرَتْ عَلَى الْجُمْلَةِ الْآتِيَةِ  
— بَعْدَ أَنْ انْتَصَرَفَ الْجَمِيعُ دَخَبْتُ إِلَى غُرْفَتِي — لَمْ أَنْتَه  
مِنْ كَلَامِي حَتَّى سَمِعْتُ صَوْتَ إِطْلَاقِ بَارُودِ فَتَحِيَّاتٍ لِلدِّفَاعِ  
عِنْدَمَا أَرَى أَوَّلَ شَحْصٍ مِنْهُمْ لِأَنَّهُ كَانَ يَلُوحُ لِي أَنَّهُ مَا مِنْ شَيْءٍ  
يُمْكِنُنَا مِنَ الْخُلَاصِ إِلَّا ذَلِكَ — لَا أَسْمَحُ بِذَلِكَ مَا لَمْ تَقُلْ لِي  
مَا أَسْمَكَ — قَبْلَ أَنْ أَتِمَّ كَلَامِي رَأَيْتُ صَاحِبِي — أَخْبَرَنِي  
مَتَى رَجَعْتَ إِلَى هُنَا —

#### Exercise 89.

I must consider my neighbour even if he acts unjustly, so I informed him of my intention, even though that was unwillingly. I said: "If I get the upper hand over the enemies, it is good; and if not, then death is sweeter than a bitter life." Your entrance into the gate of sorrow, if you wish, is easy; but the going out is hard. I sent Hasan to the top of the mountain to observe the robbers, for otherwise the

enemy might have suddenly fallen on us and he would have been able to take us captive and kill us. What will you do, if we do not allow you to be in a position to (do) that? Do not be grieved for me O dear one if these wretches make me drink the cup of death, for if I die, I die honoured before thy eyes; and if God allots me a fair portion, I am thine and thou art mine. If we had not promised thine aged father that we would not injure you, we would have destroyed you to the last man of you, so go in peace, and you must be certain that if you do not find the way, you will give yourselves over to misfortune. If you give me an honest assurance that you will marry me, I will accompany you, where you wish. If you wish, send someone to see if one of your people has seen her. The prince said: "Then let the Creator (mighty and glorious is He) do what He wishes; and if He heals my wounds, and returns my health to me, I will praise Him for that; and if not, it is His matter; and if I die, then take over the leadership of these Arabs." Verily although I am far from thy home and thy city, I will use my best endeavour to bring thee to it safely. When two misfortunes befall a man, the best thing is to choose the lighter of them. If God allots me a portion for deliverance, he can free me in many ways; and if He wishes to destroy me in the midst of this raging sea, then there is no escape from death. The heart among friends is the strongest witness, even though it is the witness of one. If you had not been worse than both, you would not have entered between them. If I die, my bones will cry from my grave confirming thy kindness and goodness. Man loves honour, even if it is empty. If you agree, good! And if you do not agree, I agree. He who endeavours, finds. If you remain fixed in your determination, I will you taste the reward of your rebellion to the day of your death. If it had not been for the number of officers, who were round him that crowd would have killed him in the road.

Exercise 90.

إِنْ كَانَ الْأَمْرُ كَذَلِكَ أَكْرَمَكَ إِثْرًا عَظِيمًا وَأَجْعَلَكَ رَئِيسًا  
 عَلَى كُلِّ رَجَائِي — إِنْ مَرَّ بِدَمِ رَجُلٍ فَأَخْبِرُونِي وَاللَّهِ يُجَازِيكُمْ  
 خَيْرًا — قُلْتُ فِي نَفْسِي إِنْ سَهَّلَ لِي اللَّهُ سَبِيلًا لِلْفِرَارِ كَانَ  
 خَيْرًا وَإِلَّا فَلَا أَمْرَ لَهُ وَهُوَ يَفْعَلُ مَا يَشَاءُ — لَمَّا لَاحَ ضَوْءُ الصَّبَاحِ  
 انْتَعَشَتُ رُوحِي وَإِنْ كُنْتُ قَدْ يَثَسْتُ مِنَ الْخِلَاصِ — لَوْ  
 عَرَفْتُ أَنَّي سَاصِدُكَ فِي هَذَا الْمَدَانِ لَكُنْتُ بَدَلْتُ كُلَّ جَهْدِي  
 فِي اسْتِقْبَالِكَ — إِنْ فَضَيْتَ حَاجَتِي كَانَ لَكَ عَلَيَّ مِنَ الْجَمِيلِ  
 مَا لَا تَقْدِرُ مُلُوكُ الْأَرْضِ أَنْ تَفِي مِثْقَالَ ذَرَّةٍ مِنْهُ وَإِنْ رَفَضْتَ  
 سُؤْلِي فَتُزَحِّحْنِي فِي هَذَا الْبَحْرِ — إِنْ طَلَبْتِكَ مِنَ الْوَدِ الْآنَ  
 فَلَا شَكَّ أَنَّهُ يَرُدُّنِي خَائِبٌ — إِذَا كَانَ الدَّهْرُ يُعَانِدُنَا مَا لَنَا  
 إِلَّا الْأَعْتَصَمُ بِالصَّبْرِ الْجَمِيلِ وَالْآتِكُلُ عَلَى اللَّهِ — إِذَا أَظْهَرَتْ  
 الْعِصْيَانُ يُبْثِرُ لَنَا الْفَسَادَ —

Exercise 91.

We hoped to attain our purpose shortly, but O sorrow! for our arrow fell short of the mark. When the Arabs knew of our arrival they hastened to meet us with joy and shouted at the top of their voices: "Welcome to the guest, welcome to the guest!" And I said to them: "Verily I am your visitor, O Arabs!" And they said: "Welcome to you, welcome to you!" The prince said: "Come, let us go O Arabs! for the Bani 'Adwān have come to raid us, and hither with

the words of him who rouses to the flight! and beware of these wretched men who come to raid you!" He said to me "May your hands be withered, O most wretched man! with what skill dost thou make my son to taste the cup of death? Come and take the reward of thy deed!" Ah, my fate has come near! O wonder, how has this prisoner been able to escape from the prince's tent? I shouted at the top of my voice saying: "Woe, what a misfortune is this and what a sorrow!" Ah, my dear one, I shall die joyfully, since I have seen thee! Praised be the Exalted, the Powerful, who has separated us in the deserts and the wildernesses and has caused us to be united in the depths of the seas! Bring here what seems good to you! The sailor, who was sick said: "O would that I were not healed for in death is my rest!" And the other sailors began to say: "Hail to the captain, who has rested from these toils!" Ah and alas! Misfortune has surrounded me from my youth. She said: "Ah, what is my cunning? Alas, what is to be done? Rain tears on us O heaven! And pour thy waves O sea and drown us and give us rest from this distressful life." And I said to her: "Rise O beloved! for God has not allotted death to us. See a ship advancing!" O would that I had died, when I was swimming in the sea! And I did not let him finish speaking, but said: "There is no might and no power save in God the Mighty." When I came to the place of my sojourn, I threw myself on my couch but alas! it was a night in which I did not taste sleep for a single moment. How can I forget thee, when I have seen the tears of love flow from thy narcissus eyes, and lo I burn now with love of thee and am slain by separation from thee.

### Exercise 92.

فَلَمَّا أَبْهَمَ الْعَرَبُ وَسَيَرُوا فِي أَثَرِ ذَلِكَ الشَّجَاعِ — هَيَّا بَنَا  
نَنْتَرِهُ فِي الْبُسْتَانِ — آه يَا إِلَهِي مَا هَذِهِ الصَّدْفَةُ الْغَرِيبَةُ الَّتِي  
جَمَعْتَنِي بِحَبِيبِي فِي هَذَا الْبَحْرِ الْعَجَّاجِ — وَيَلَاةٌ إِنَّ الْمَصَائِبَ



تُطَارِدُنِي وَتُصَادِمُنِي آهَ لِمَاذَا تَتَهَدَّدُنَا يَا بَحْرٌ — يَا لَيْتَنِي قُتِلْتُ  
 بَيْنَ الْعَرَبِ — سُبْحَانَ الْعَلِيِّ الْجَبَّارِ الَّذِي حَفِظَنَا مِنَ الْأَخْطَارِ  
 وَوَقَانَا مِنَ الْأَكْدَارِ وَأَرْجَعَنَا إِلَى بَيْرُوتَ سَانِيَيْنَ مِنَ الْأَصْوَارِ  
 — آهَ يَا عَزِيزِي مَنْ أَتَى بِكَ إِلَى هَذَا الْمَكَانِ — تَبًّا لَهُ مِنْ  
 حُلْمٍ مُزَعِجٍ —

### Exercise 93.

al-Mutaqārib:

Alas! How bitter is the separation, and how does its fire kindle the hearts. (al-Mutanabbī.)

ar-Rajaz:

I have seen (strange!) since yesterday five old women like vipers.

ar-Ramal:

The highway robber is not a hero; he only who fears God is a hero.

al-Wāfir.

If time were to come to (fight) me as a person, my sword would dye red the hair of his scalp.

al-Kāmil:

Be content with what the Ruler (God) has allotted, for He who knows it well has allotted the provision of life among us.

Verily idleness and laziness are sweeter to the taste than honey.

aṭ-Ṭawīl:

When a fair woman deceives, she keeps her covenant, for a part of her covenant is a covenant does not last for her. (al-Mutanabbī.)

Thou yearnest to attain the highest cheaply, but there is no rose without thorns (see Exercise 79).

as-Sarī':

I played with a ring with a woman, who was like a full moon on a clear starlit night and whenever I tried to take it from the soft delicate fingers, she threw it in her mouth and I said: "See, she has hidden the ring in the ring."

al-Basīt:

I have separated from you and lo, what was hard with you before separation, after separation is a help. When I remember what took place between us, it helps my heart in the longing which I feel.

Not all that man desires reaches him, the winds blow with what the ships do not desire.

al-Mujtathth (Riddle):

The name of that which has stirred my mind is a collection of four letters, and if a fourth of it is taken away (أَ), the remaining letters are أَ; (answer غَزَائٍ).

al-Munsariḥ.

And I said: "Verily the courage of the youth makes him see in greed the form of fear. The sun stands in the heaven and its distance does not veil it from the gaze.

al-Khafif:

I would ransom with my fathers life him whom I love (see p. 291), and we separated, and God decreed after that a union.

And we separated for a year, and when we met, his greeting to me was a farewell.

#### Exercise 94.

It is told (that) a poet had an enemy, and while he was travelling one day on a certain road, behold his enemy (came). And the poet knew that his enemy would kill him without doubt. And he said to him: "O you! I know that death has come, but I pray you by God, when you have killed me, go to my house and stand at the door and say (metre Ṭawīl):

O you two daughters, verily your father!"

And he promised. Then he killed him and when he had finished killing him, he came to his house and stood at the door and said:

O you two daughters, verily your father!

And the poet had two daughters, and when they heard that from him, they answered him with one voice (mouth):

"Is slain. Take vengeance on him who has come to you."

Then they held fast to the man and brought him to the governor and he made him confess and he acknowledged that he had killed him, then he put him to death. And God knows best.

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## Supplement.

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### Selections.

#### From the Koran.

##### Sura 1.

##### Sura of the opening.

In the name of God the Merciful the Compassionate!

Praise to God, Lord of the worlds, the Merciful the Compassionate, Possessor of the day of judgement! Thee we serve and to Thee we pray for help. Lead us in the straight path, the path of those to whom Thou art gracious, not of those on whom anger is poured, nor of those who go astray.

##### Sura 112.

##### The Sura of al-Ikhlāṣ.

Say: He is God, One; God the eternal. He did not beget and was not begotten; and none was (ever) like Him.

##### Sura 113.

##### The Sura of the Dawn.

Say: I take refuge in the Lord of the dawn from the evil of what He has created, and from the evil of a darkening thing (the moon) when it becomes dark, and from the evil of the women who blow on knots, and from the evil of an envious man when he envies.

##### Sura 114.

##### Sura of the People.

Say: I take refuge in the Lord of the people, the King of the people, God of the people from the evil of the whisperer (Satan), who slinks away, who whispers in the hearts of the people, from the jinns and the people.

## Fables

(from Majānī al-Adab).

### The weasels and the fowls.

The weasels heard that the fowls were sick, so they put on peacocks' skins and came to visit them, and said to them: "Peace be upon you O fowls! How are you and how are your conditions?" And they said: "We are well the day we do not see your faces." (Its moral.) Many show love outwardly and inwardly have hatred.

### Two cats and an ape.

Two cats snatched a piece of cheese and took it to the ape to divide it between them. And he divided it into two parts, one of them larger than the other, and put them in his balance, and the larger weighed down. Then he took a piece of it off with his teeth, showing that he wanted to make it equal to the smaller. But since what he took from it was larger than what was necessary, the smaller (now) weighed down. Then he did to this piece what he had done to the other, then he did to the other what he had done to this, and so on until the cheese was almost finished. And the two cats said to him: "We are content with this division, so give us the cheese." And he said: "If you are content, justice is not content" and he kept on gnawing the heavier piece until he had finished all. And the cats returned in grief and disappointment, while they were saying: There is no hand (power) except the hand of God above us, and no wrongdoer, who is not afflicted by a greater wrongdoer.

### A hunter and a sparrow.

A hunter was hunting sparrows one cold day, and he was killing them while his tears flowed. And one sparrow said to another: "There is no danger from the man. Do you not see him weeping?" And the other said to him: "Do not look at his tears, but look at what his hands are doing."

**A negro.**

A negro in the winter time began to take the snow and rub his body with it. And he was asked: "Why (do you do) that?" And he said: "Perhaps I shall become white." And a wise man said to him: "O so and so, do not tire yourself, for it may be that the snow will become black from your body, while it remains as it was." (Its moral.) Evil can spoil good, and rarely does good improve it.

**A lion, a fox and a wolf.**

And it is a parable of one who is exhorted by another and follows his example. A lion, a fox and a wolf were companions and went out hunting, and they took an ass, a hare and a gazelle. And the lion said to the wolf: "Divide among us." And he said: "The matter is clear. The ass to the lion, the hare to the fox and the gazelle to me." And the lion struck him and made his head fly. Then he came to the fox and said: "How ignorant of booty your companion is! Come tell your opinion!" And he said: "O Abu-I-Hārith, the thing is clear, the ass for your breakfast, and the gazelle for your lunch and eat the hare between times." And the lion said to him: "What an excellent (judge) you are! Who taught you this law?" And he said: "The head of the wolf flying from his body."

**A fox and a hyena.**

It is narrated that the fox was looking into a well, when he was thirsty; and by it was a rope at the ends of which were two buckets. And he sat in the upper bucket and went down and drank. And the hyena came and looked into the well and saw the moon in the water divided in two parts, and the fox was sitting at the bottom of the well. And she said to him: "What are you doing here?" And he said to her: "I have eaten half of this cheese and the other half remains for you, so come down and eat it." And she said: "And how shall I come down?" He said: "Sit down in the bucket." So she sat down in it and went down, and

the fox was raised in the other bucket. And when they met in the middle of the well, she said to him: "What is this?" He said: "The merchants go up and down like this." And the Arabs made a proverb of the two concerning those two who go up and down.

### **The story of the ass and the ox with the farmer.**

(From the "1001 [Arabian] Nights".)

He (the narrator) said: A certain merchant had possessions and cattle, and had a wife and children. And God (who is exalted) had given him knowledge of the speech of animals and birds. And the dwelling of that merchant was (in) the plains. And he had with him in his house an ass and an ox. And one day the ox came to the place of the ass and found it swept and sprinkled, and in his stall sifted barley and sifted straw, while he was lying down resting; and at certain times his master rode him, as he needed, and then he returned to his (former) state. And one day the merchant heard the ox say to the ass: "Mayest thou enjoy that! I am tired and you are resting, eating sifted barley, and they serve you. And sometimes your master rides you and returns, while I am always at ploughing and grinding." And the ass said to him: "When you go out to the field and they put the yoke on your neck, then lie down and do not rise. And if they strike you and you rise, lie down a second time, and when they bring you back and put the beans before you, do not eat them, as if you were weak, and abstain from eating and drinking for a day or two days or three, for you will rest from tiredness and vigour." And the merchant was listening to what they said. And when the driver came to the ox to feed him, he ate very little. And the driver went to take the ox to the ploughing and found him weak. And the merchant said to him: "Take the ass and make him plough in his place all to-day." And the man returned and took the ass in place of the ox and made him plough in place of him the whole day. And when he returned at the end of the day, the ox thanked him for his kindness,

since he had given him rest from weariness for that day. And the ass did not answer him, and repented exceedingly. And when the second day arrived, the sower came and took the ass and made him plough to the end of the day, and the ass did not return until his neck was chafed and he was very weak. And the ox looked at him and thanked him and praised him. And the ass said to him: "I lived restfully, and only my kindness has injured me." Then he said: "Know that I will give you good advice. I have heard our master say: If the ox does not rise from his place, give him to the slaughterer to kill him and make his skin into leather. And I am afraid for you, and give you good advice, and peace be on you." And when the ox heard the words of the ass, he thanked him, and said: "To-morrow morning I will go to the field with them." Then the ox ate his food all of it, until he licked the stall with his tongue. All that took place while their master was listening to what they said. And when the morning broke, the merchant went out with his wife to the cattle-shed and sat down. And the driver came and took the ox and went out. And when the ox saw his master, he waved his tail, and broke wind and was lively. And the merchant laughed until he fell on the back of his head. And his wife said: "What are you laughing at?" And he said to her: "At a thing that I have seen and heard, but which I cannot reveal or I should die." And she said: "You must tell me that, and the cause of your laughing, even if you should die." And he said to her: "I cannot reveal it for fear of 'death.'" And she said to him: "You only laughed at me" and she kept on pressing him and persisting in talking until she overcame him and he was perplexed. Then he sent for his children and summoned the judge and the witnesses to be present and wished to make his will and then reveal to her the secret and die, for he loved her exceedingly, because she was the daughter of his uncle and the mother of his children and he was a hundred and twenty years old. Then he sent for all her people and the people of his quarter to be present and told them his story, and that when he told anyone



his secret, he would die. And all the people who had assembled said to her: "We beseech you by God, give up this matter that your husband the father of your children die not." And she said to them: "I will not turn from it until he tells me, even if he die;" and they said no more to her. Then the merchant rose from their company and went to the stable to wash, (intending) then to return and tell them (the secret) and die. And he had a cock under which were fifty hens, and he had a dog. And the merchant heard the dog addressing the cock and naming him and saying to him: "You are joyful and our master is going to die." And the cock said to the dog: "And how is that?" And the dog told him the story. And the cock said to him: "By God, our master is stupid. I have fifty wives. I please one and I make another angry; and he has only one wife and does not know how to make good his affairs with her. Why does he not take one of the branches of the mulberry tree to her, then go into her room and beat her until she die or repent and never ask him concerning anything again." (He i.e. the narrator said): And when the merchant heard what the cock said, as he addressed the dog, returned to his senses, and determined to beat her and to go into her room, after he had cut for her a branch of the mulberry tree and had hidden it inside the room, and said to her "Come into the room, so that I may tell you and none may see me, then I die." And she went in with him then he locked the door of the room on them both and fell on her with blows, until she fainted. And she said to him: "I repent," then she kissed his hands and his feet and repented and went out, she with him. And the company rejoiced and her family, and they lived (sat) in the most joyful condition until death.

### **The captain and the artful (thief).**

(From Qaṭā'if al-laṭā'if by Madame Rosa Ṣāḥib.)

A captain was living in Alexandria and used to buy every day the necessities of his ~~house~~ in the way

of vegetables and meat and the like. And it happened one day that after he had left the house half an hour, a person came and knocked at the door of the house of this captain. And the people of the house heard a voice saying: "Take the piece of meat and the vegetables." And the maidservant went down, and took the meat and the vegetables. And afterwards the man said to the maidservant: "The captain charged me that you should collect all the copper that is in the house, so that I should take it to the tinner; and he gave me this requirement, and desires that I shall bring him the copper speedily." And the maidservant went up and told her mistress that, and the lady answered her: "Collect all the copper of the house speedily and give it to this man, perhaps your master is in a hurry." And the maidservant did according to the command of her mistress and filled two large parcels with all the copper. And the man carried off one parcel of it, and left the second, saying: "When I bring this parcel, I will come back and take the second." And when he had carried it off and gone away, the master of the house came according to his custom (bringing) with him the necessaries of the house, and called the maidservant and said: "Come down, take the dinner." And she said to him: "Have we an entertainment to-day, that you sent an hour ago all the necessaries of the house and now bring others as well." And the captain said to her: "And what necessary is that, and who brought it?" The maid answered him: "He whom you sent to take the copper to the tinner." And the master of the house said: "I did not send anyone at all, and this was only an artful man, who has taken the copper." And the maid said to him: "He will certainly come directly, sir, to take the second parcel of copper." And the master of the house answered her: "When he is present to take it, say to him 'Ready' and I will come down and seize him." And afterwards the captain went upstairs to quarrel with his wife for her stupidity, and he went in to make himself comfortable, when behold the artful thief was present, and he called the maid to take the second parcel. And the captain came running out to the courtyard in his underclothing.

And when the thief saw him, he took to flight and began to run, and the captain ran after him from lane to lane, and from one street to another. And the thief ran more quickly than the captain, and therefore vanished from his sight, and made more quickly than lightning for the captain's house. And he clapt his hands and said: "The captain wants his clothes, for he has caught the thief, and is at the police-office, and wants you to send him the clothes, because he wants to dress speedily." And the lady said to the maid: "Make haste to give him the clothes, for your master cannot come back before people without his clothing. Then the maid took her master's clothes with his watch and all that was in his pockets and gave them to the man, and the artful man took them and fled. And little time had passed before the master of the house arrived and called on the maid to bring his clothes so that he might go to judge and informe him of the affair. And the maid answered him: "O sir, did you not send just now a person, who took the clothes to bring them to you?" And the captain said: "I did not send anyone at all." And he began to slap his face and to say: "Was he not satisfied with taking the copper, but has returned and taken the things also? And now you O wife are divorced, and you O maid are dismissed, O you dog's children!" And really the captain divorced his wife, and dismissed the maid, and the copper and the clothes were lost to him. And see this artful thief!

### **Description of Cairo.**

(From the "Compendium of the geography of Egypt" by Jirji Zaidān).

A canal known as the Canal of Cairo cuts through Cairo, passing from South to North, and dividing it into two almost equal parts, an Eastern and a Western. And the streets of Cairo are divided into two divisions, old and new. And by the old streets are meant the streets, which were opened before the exalted dynasty of Mohammed 'Ali took possession of the Egyptian

Khedivial throne, that is up to the year 1805 A. D. and the new are those which were opened after that. And since the oldest part of Cairo is its Eastern part, most of the streets and buildings occur in that direction, just as the best known of the new streets and buildings occur mostly in its Western part; and it may be said that the dividing line between these two parts is the Cairo Canal.

And the most famous of the old streets, which is also really the longest of the streets of Cairo generally is a street which cuts the city from North to South, beginning at the Bāb al-Ḥasanīya at the North-East corner, and ending at the Bāb as-Saʿāda at the furthest boundary of Cairo on the South. But this long street is not all called by one name, but each part of it is called by a special name as al-Ḥasanīya and an-Naḥḥāsīn and al-Ghūriya etc. And near to this street is a street shorter than it, running parallel to it, skirting the canal. It starts from the direction of the Bāb ash-Shaʿriya on the North and ends at the Bāb as-Sayyida Zainab on the South. And some of the names of its parts are the streets ash-Shaʿrāwī al-barrānī and Bain as Sūrain ("between the two walls") and Maṣṣūr Pasha and Darb al-Jamāmiz etc. And among the old streets, which run from East to West is a street extending from the Bāb al-Baḥr near the street Klōt Bey and ending in the street al-Jammālīya, and among the names of its parts are the street Bāb al-Baḥr and the street Sūq az-Zalaṭ and the street Bāb ash-Shaʿriya etc.

And among the new streets are those which cross the old streets, such as the new way which by its union with the Muskī street cuts Cairo from West to East. The Muskī begins at the square al-Azbakiya in the West, then joins the new way, which ends outside the city at the Eastern hill.

And among the new streets is the street Moḥammed ʿAlī. And this begins almost at the beginning of the Muskī, but goes towards the South-East until it ends at the Castle of the Hill near the South-East corner of Cairo. And to it belong the street Klōt Bey and this turns in the direction of the above-mentioned street, but begins at the Bāb al-Ḥadīd near the North-

West corner of Cairo and ends near the Azbakiya, and it was due to the efforts of the preceding Khedive, who opened this street that he made it and the street Mohammed 'Alī lead in a direct line to the park al-Azbakiya; but some of the owners of property which would have had to be destroyed in opening the street would not agree with him on the sale of it, and so the street had to bend from its straight course, as it is now.

And all the streets above-mentioned were opened up, that is, their sites were occupied by buildings which were destroyed for them. As for the new streets which were built on, they were many; among them being the street Fam al-Khalij ("mouth of the canal") and the street al-Munākh and the street ad-Dawāwīn and many others. And all the newly built streets are shaded by trees on both sides.

#### **The Buildings of Cairo and the most famous places in it.**

He who walks about in this city sees in some parts of it splendid buildings and beautiful palaces surrounded by lovely gardens while their streets are shaded by fresh trees. And he sees in other parts houses, and if there appear to him in some of them traces of prosperity, yet his heart is strained and compressed at the sight of them owing to the signs of ruin he sees in them, as is the condition in most of the buildings of the Eastern part of the city. And in the earliest times of Cairo those places were reckoned among the most beautiful of the Egyptian buildings, and the Western part was then a waste land or marsh, from which the water did not dry up either in winter or summer and which was of no use for building. And now the condition is changed and Cairo has begun to transfer its glory to what is in its Western part and therefore you see in the middle of the district in what is called the Jammāliya part or the district of the Bāb al-Futūḥ ruined and falling houses, and there is no one to raise their ruins or repair them. And the prices of properties there have become low, not to be compared with what they were before, while on the contrary as

to the Western part the properties in it are improving day by day.

And of what deserves mention in Cairo is its castle which is known as the Castle of the hill, and it lies towards the South-east corner at the foot of the Muqattam. It was built by command of the Sultan Yūsuf Ṣalāḥ ad-dīn the Ayyubite in the sixth century A. H.; and in it is a wonderful well known as the Well of Yūsuf named after him. And in the castle is a large mosque, called the Mosque of Moḥammed 'Alī after Moḥammed 'Alī Pasha, and in it is his tomb.

And the Azbakīya is a large garden lying in the Western part of Cairo, which was planned and laid out in the time of the dynasty of Moḥammed 'Alī, and before then it was a large pool into which water flowed in the days of flood, and in which it remained during the year.

And in Cairo are many important mosques old and new, the oldest of them being the mosque of Ibn Ṭulūn built in the middle of the third century A. H. in the Ṣalıba and now it is ruined. And older than this is the mosque of 'Amr in old Cairo, which is almost ruined; and this is the oldest of the mosques of the land of Egypt, and 'Amr ibn al-'Aṣ built it in al-Fuṣṭāṭ when he conquered the Egyptian land.

As for the most important of the mosques of Cairo and the most ancient of them after the two above-mentioned, it is the mosque al-Azhar; and this was built when Cairo was built. And in it is a University in which are studied the Moslem sciences and jurisprudence, and it is the most famous of the Moslem colleges in the world, its pupils being counted by thousands. And other mosques are there, which were built after this; some of them are ruined and some of them are still flourishing. We mention them in accordance with their antiquity; and they are the mosque of al-Ḥākim by the Bāb al-Futūḥ, ruined; and the mosque az-Zāhir in the street az-Zāhir, which has become a depot for provisions; and the mosque Qalāwun in the street an-Naḥḥāsin; and the mosque an-Nāṣirī in the castle; and the mosque of the Sultan Ḥasan near the castle; and the mosque al-Mu'ayyid and the

mosque al-Ghūrī in the street al-Ghūrīya; and the mosque of Muḥammed 'Alī in the castle; and others.

### **From the Romance "The wandering Mamluke"**

by Jirjī Zaidān.

#### **A deep secret.**

And in the morning the monk went out early, as his custom was, to excavate the snow-heaps which had accumulated on the doors of the rooms and their roofs during that night. And when it became light, the guests awoke, and after taking coffee and food the slave sought a private interview with the abbot (head) of the monastery in a room, and they were alone.

And the slave said: "Have you a place for the secret?" The abbot said: "Speak and do not be afraid, for we are an assemblage of clerics, we are accustomed to guard the secrets of people, we have the secret of confession." And the slave said: "I know that and it is this which calls us to rely on you, so know O honourable father, that we are not from Damascus nor from its villages, but as a matter of fact we are from the land of Egypt and have come to this land to escape from being killed."

The abbot said: "And how is that?"

The slave said: "The lady Jamila, whom you have seen is the wife of a prince of the Mamlukes, who were governors in Egypt before the rule of the present Wālī called Moḥammed 'Alī Pasha al Qawālī."

And the abbot interrupted him saying: "We have heard that the Moḥammed 'Alī Pasha mentioned killed the princes of the Mamlukes last year in the citadel of Cairo craftily calling them to the festival given when his son Tūsūn went out to fight the Wahnābis."

And the slave said: "Yes, sir, and the husband of this princess was among the number of those called to that festival and was killed in the number of those who were killed, for we have not heard that anyone of them was able to escape from that slaughter. And after Moḥammed 'Alī Pasha had killed those princes, he permitted his men to kill everyone they met of

those who followed them in all parts of the land. And the Egyptian troops went out with the Arnauts and the Moors and others to the houses of the princes and busied themselves in killing and plundering and raging without pity or consideration.

And I was in the house of that prince as one of the eunuchs of his castle and I had loved him exceedingly; and this princess was pregnant and had a boy seven years old called Salīm. And she asked me to deliver her and her son from death and shame, and I knew that the (duties of) friendship and true service were clear in such a case as this. And we carried what we were able to carry of portable and valuable things and went out of the city in the darkness of the night on horses to the outside of it and hurried our journeying in spite of the difficulty in riding for that unfortunate lady, until we were a long distance from the city, and we arrived at a place where we concealed ourselves until the morning. Then we journeyed the following morning, and continually pressed on as far as we were able until we entered the boundaries of Syria. And do not ask what this poor lady suffered of pain and misery or what hot tears she shed.

And we stayed at a house in the district of Gaza, and the people there asked about us, and we said. "We are from the land of the Turks" to dispel suspicion: And after a few months came the time of birth, and she bore this boy, whom we named Gharīb ("exile"), because he was born in exile.

And when the birth was over, as I have mentioned, we endeavoured to find a means, whereby we might forget those misfortunes, and live in a place, which would comfort this sad lady for the loss of her husband. And we learned by enquiry that Mt. Lebanon was one of the most excellent places that God had created with excellent climate; and our soul longed to stay there, especially after we heard of the watchfulness of its prince and his care for the quiet of his subjects and the rule of safety among them, and apart from that I saw in my mistress the princess a special inclination to dwell there without any reason that I knew.



So we departed from Gaza and passed by Jaffa and remained there for a time, then we journeyed hastily to Acre and there we met with a misfortune, that was not less in any way than the first misfortune."

And the abbot pricked up his ears, sighing at what the slave was telling, and was so affected by his story that it made his tears fall, for he was a compassionate man as is usually the case with those who live a life of piety, far from cities.

And the slave finished his story saying: "Observe, O honoured father, the lot of this poor lady, for a few weeks after our arrival at Acre she lost her eldest son in a strange manner." And the abbot said: "And how was that?"

And the slave said: "In Acre we took an isolated dwelling in one of the houses on the sea-shore in order to rest ourselves and avoid the discovery of our circumstances. And we stayed in that city some weeks enquiring concerning the easiest ways that lead to Lebanon and concerning the best of its districts; and my mistress the princess, in consideration of the strength of her attachment to her son Salim, because he was the image of his father, did not refuse his desire in anything. And it happened one day that he saw the boys of the quarter (of the city) going on the sea in a small boat for pleasure, and asked that he might go with them, and his mother was unwilling being afraid for him of the depths. And he pressed her, and she gave him permission on condition that I should be in his company. And the boat carried us a little way to sea, and Salim enjoyed that very much; then we returned safely to land. And I had noticed during the passage of the boat that the boy's eyes were never taken off the sailor for a moment, but that he observed his movements and his rests and the manner of using the rudder as though he loved the work of the seaman.

And when we came to the shore we found this mother awaiting us, and she kissed the boy, and we returned to the house, but unfortunately that sailor used to moor his boat near our house and fasten it in the evening to a rock there and go home, and when passengers came he came to the boat and loosed it

and took it away, and when he had finished with it, he fastened it again in its place. And a few days after that the boy went out playing outside the house, as was his custom, while we were in the house caring for some important matter for Gharib and we were busy for a couple of hours. Then his mother suddenly noticed and called out: "Where is Salim?" And I said to her: "I left him playing in front of the house." Then we went out searching for him and found no trace of him. And she cried out: "Alas, the boy is lost." And I began to call him and to seek information concerning him in vain. Then I looked at the sea and did not see the boat, and for some days it had not been unfastened, being made fast to the shore; and I said in myself: "I think he has gone in it to test himself in sailors' work and the waves have driven him, whither we know not."

And this mother began to cry out and to bewail herself and her son and to tear her hair until she fainted; and I was in perplexity and began to quieten her fear. Then I began to search for the boy in the neighbourhood of the house, and sent a crier to proclaim him in the markets, but did not get any news of him. And after searching for him four days, we despaired of meeting him and disliked remaining in that city, and the greatest misfortune was that we were not able to appear before the government to ask it to search for the boy with more care for fear of revealing our affairs and that bringing evil on us again.

And we left Acre in a mournful condition of sadness and trouble, and this poor lady did not cease weeping night and day until she made her other boy ill through suckling him with the milk of cares and sadness." He said that, while tears flowed from his eyes and the abbot wept with him. Then the slave said: "And in short O honoured father we came to Sidon and there we learnt that this was one of the most excellent districts of Lebanon. And we began to go from one village to another, and decided to stay in a lovely place, and one of those who know (the land) guided us to this monastery, and we travelled yesterday morning in the hope of reaching you at noon, and a

man from one of the villages accompanied us the greater part of the way, and whenever we asked him concerning our destination, he said: "We have arrived, for it is no further from us than a stone's throw or the length of a mule's halter, or as long as one takes to smoke a cigar" or something else. And weariness had made us faint and our clothes were soaked with the rains, and we suffered extreme pain from the cold, and we could not ride on account of the roughness of the roads. And the sun set in a place, which we were told was the village of Bēt et-Dīn the residence of the prince of this land.

And when we came there the man pointed to the place of this monastery and said: "Excuse me, for I cannot go thither with you" and he bade us farewell and returned. All that (took place) while the cold was intense and the snows were being heaped up, and many blamed us for coming to these places in the winter season, but that which is decreed is and is not to be destroyed.

And after we had separated from that man, we met a man clothed in a black mantle, of whom it seemed that he did not belong to the generality of men. And he asked us concerning the direction of our journey in all politeness, and we answered him that we had taken a vow to go to such and such a monastery and had come now to fulfil it. And he said: "Do you wish me to accompany you to that monastery, for I see that you are strangers to the country?" We said: "Yours is the kindness." And when we came to the gate of the monastery, the man stood with us a little, then he said: "This is the place, knock and it will be opened to you." Then he bade us farewell and went, and we thanked him for his kindness and knocked at the door of the monastery and entered as you have seen us."

And the abbot was disturbed lest that companion should be one of the spies of the prince Bashir and should have heard some of what they had said, but his attention to the story of Sa'id occupied him more than thinking about anything else.

And the abbot turned to Sa'id saying: "Be comforted, my son, and be of good cheer, I have guarded all that you have said in my breast as a secret, and we will ask God, (Praised and exalted be He!) to comfort this poor lady and give her fair patience in her sorrows. And if you wish to stay with us, then welcome! for you will settle in spaciousness and comfort; and if not, then I am prepared to do all you need and it makes no difference to me whether you are Christians or non-Christians, for we all serve the one powerful God, and apart from that, the religion of Islam is the religion of our master the Sultan, lord of the land.

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### **Extracts from Journals.**

#### **1. From the Egyptian journal al-Ahrām.**

##### **The Successor of the Pope.**

The German journals are busying themselves at present with (the question as to) who will be the successor of the pope, when he dies (lit. "God perfects his affair concerning him") and they all complain that the French government is trying (to make sure) that this successor shall be a French cardinal. And the journal "Tageblatt" in Berlin says in an article the title of which is 'The truth concerning the Vatican' that notwithstanding the good health and sound condition of the pope there is much occupation with (the question) of the succession after him, and that the next assemblage of the Cardinalate will be very important. And it appears that agreement among them will be impossible and that some of them are striving that Cardinal Lavigerie may be this successor, and he is supported in reference to this by a large party of the foreign cardinals and amongst them are some of the German and Austrian cardinals.

##### **Germany.**

On the 7<sup>th</sup> of the current month was the anniversary of the death of the Empress Augusta, and on it was

opened a subscription for the erection of a statue to her in Berlin.

The cold is very severe in all Germany, especially on its coasts, so that the connecting paths are blotted out, and most of them are difficult owing to the quantity of snow, that has fallen.

#### Fever in Florence.

Typhus fever is still raging in this city, and its inhabitants are still fleeing to the villages and their protectors are heavily stricken. And it is certain now that its origin was in the bad water of the wells, since it appears from the examination of the water of 100 wells, that 86 of the wells contain the germs of this disease. And the municipal authority has commanded that they shall be closed and has begun to distribute ordinary water to the population, especially to the soldiers and the schools and the poor. And a number of special stoves have been built to purify by their heat some of the materials that contain this sickness.

#### Inland letters.

Shibīn al-Kūm on the 15<sup>th</sup> to our general Commissioner.

Yesterday (Wednesday) there arrived in our town His Excellency Moḥammed Bey the Commissioner for the public examination of prisons. He was received at the station by his Excellency the governor of the police and the keeper of the prison. And he inspected the prisons of the Mudīriya, and was pleased with what he saw of the order of their condition and the care for the works in progress in the building of the reformatory to the completing of which he urged the workmen.

And there came to-day to the Mudīriya a communication containing the information that some robbers had attacked Muḥammad ibn Ṭabl and Darwish 'Abdallah the cloth merchants in Manūf as they were returning from the market of Sarsanna to their town on the road that leads from as-Sarsāwiya to the garden ad-Dafrāwī about 2 o'clock Arabian time yesterday evening, and they stole the embroideries they had with them,

and fled, taking refuge in the fields. And his Excellency the official of the centre Manūf and the Assistant of his police went to the place of the occurrence and followed the tracks of the robbers until they seized three of them, and they were of Manūf and its neighbourhood. And it was a notable matter for his Excellency the official and the assistants, worthy of gratitude, which we mention adding thereto what we have learnt, namely that his Excellency the Mudīr has rewarded them for this action in that he has sent them a letter thanking them for it, and it is not an extraordinary thing, for they deserve praise and thanks.

We remind the honourable tenderers, especially the local ones among them that on the 20<sup>th</sup> of the current month the offers sent in at the lowest price for tenders for the Nile works will be opened, and we urge them to send in their offers at once so that the advantage may not escape them; and God is the master of success.

### **Birkat as-Saba'.**

On the 14<sup>th</sup>, from our Correspondent.

I went to-day to the centre as-Sunṭa and found that point flourishing owing to the centre being in it, and especially in that its railway station is extremely well organised owing to its having been improved this year, apart from the fact that its balance of revenue for the past year is a balance that calls for great thanks to its inspector.

Then the Assistant of its station, the remarkable young man Muḥammad Effendi Dhakī is one of those, who have studied in the prince's schools; and I have found that all praise him in every way and are pleased with his excellent integrity in business affairs.

### **Local affairs.**

The sky was cloudy yesterday and to-day, and it rained but little; as for the air, it was still.

The number of births in the most important cities of the land in the week ending January 18<sup>th</sup> of the

current year amounted to 1323; among them were 461 in the capital, 265 in Alexandria. And the number of deaths in the same week amounted to 824; among them 334 in the capital and 159 in Alexandria and the rest in other cities of the land.

The imperial diploma from the Sublime Porte has reached the respected Monsieur Mercier confirming his appointment as Vice-consul to the honourable French government in Damanhūr and al-ʿAṭf also. And our government has received information of this matter, which we esteem fitting owing to what we know concerning his Excellency of his worth and desert.

#### **Announcement.**

From the business firm Joanī Zanānīrī the well-known merchant in the Mūsķī.

The firm Joanī Zanānīrī the well-known merchant in the Mūsķī, which was founded in the year 1864 announces to the public and especially to their esteemed customers that in answer to the request of a number of their many friends who know the reliability and accuracy of their cutting in accordance with the latest fashion and their choice of excellent woven material and lasting colours, they have received finally from the most renowned factories of Europe in France a large quantity of ready-made suits for the clothing of men and boys and ladies; and all that is clothing for the winter season and the approaching feasts; and also shirts and handkerchiefs and stockings and flannels and many other sorts, and for the sake of the convenience of customers and friends they have made the prices for all the goods extremely moderate so that it is not possible for others to sell at such prices. And if anyone honours their firm, he will be pleased with the excellence of the goods and their colours and the moderateness of their prices and the attention of the attendance on customers.

#### **Announcement.**

The firm Sabātīs and Co. well-known for the most excellent refreshing drinks does itself the honour to

announce to its numerous customers that there are to be found in its place more than 36 kinds of those drinks such as soda-water, lemonade, orange drink and pomegranate and beer and other good drinks compounded with the greatest care and attention to the condition of the climate of Egypt and the religious prohibitions of Moslem gentlemen. And there are in the extensive famous premises abundant kinds of wine, cognac and arak and other spirituous drinks made in the best factories of Europe beside various classes of all kinds of drinks made on the premises.

And the place called 'Grand Bar' famous throughout all Egypt is ready, for it is open night and day for the service of the public with the best class of iced drinks. Likewise the Buffet restaurant connected with this establishment renowned for its excellent cooking and the reliability and flavour of its food promises the public the most perfect service of everything it seeks together with cleanliness and reliable service and moderate prices and everyone who honours it, will find what pleases him with God's permission.

Allan Walderson and Co. in Alexandria.

Their representation is by a firm in Cairo in the Azbakiya in the street Wajh al Birka on the property of Mr. Malika Shalabi, and their representative is Mr. Berteau Fātūtisha and this firm is one of the best known and most advanced of the firms in the land of Egypt in the sale of all kinds of steam engines and their accessories and is perfectly ready to fulfil all demands in the quickest time possible.

## **2. From the Syrian journal 'Lisān al-Ḥal'.**

### **Communications.**

#### **Lebanon.**

On the 9<sup>th</sup> of the current month.

On Thursday evening 12<sup>th</sup> November as Mārūn Yūsuf al-Bustānī and his wife were sleeping in the house of Mr. Fadlullah Bustrus, which is on ar-Ruwayisa outside the village of 'Aithāt (where he is agent of the



house above-mentioned and of the house of Mr. Khalil Sursuq also) a person appeared outside the house saying: "O master of the house, do a kindness and show us the way to Baişūr for I am a stranger to the place and take as your reward a quarter of a mejīdi." And Mārūn went out to show him the way, and behold some persons attacked Mārūn with blows, and his wife ran to help him quickly, and one of them attacked her also with blows, and she ran and cried out. As for Mārūn, he fell on the ground unconscious. And the sound of the crying had become loud and some people came to the place of the occurrence and found Mārūn and his wife stretched on the ground, and they brought them in to the house.

And they reported the circumstance to Rifa'atlu Muḥammad Bey Talhūk the Mudir of the West who was then in Şhuwaifat and returned by night to 'Aithāt. And he immediately sent the police to the place mentioned and made a report of the event and took the affirmations of Mārūn and his wife, who made suspicion fall on six persons of the village of 'Aithāt. And the dawn had not broken before the persons mentioned were in the grip of his hand. And he had immediately summoned the physician in the night to see after Mārūn and his wife and to treat them. And the result was that he spent the night in the capture and the investigation and making the report up to the morning, and he sent the suspects under guard to the centre of the Qaimaqāmiya. And since at that time one of the suspects was absent from the place, he placed him under observation until he seized him on the second night at midnight. And what the above-mentioned Bey accomplished deserves the gratitude of all. And on the Saturday i.e. three days after the event, the physician of the centre of the Muṭaşarrifiya came to see Mārūn, and on the next day Sunday appeared also the investigator of the judge concerning this event. As for Mārūn and his wife, thanks to God, they have begun to progress towards health.

### Telegrams.

Rome. An earthquake happened in the city of Basanziano in the province of Calabria, and destroyed it. And up to the present 20 corpses have been taken from under the ruins, and many are still missed. And this earthquake has extended to the neighbouring villages and caused in them also great damage.

### Local events.

On Friday evening there arrived in our territory his enlightened Excellency, the powerful lord, Muḥammad Bey attorney-general of the province of Syria, (who is) journeying to Tripoli in Syria to look into important affairs. And a number of the officials received him in al-Hāzimiya.

We have received (there has met us) with much pleasure the news of the bestowal of the Othmāniya order of the 4<sup>th</sup> class on his Excellency, the lord of power Bashāra Effendi chief engineer of the province owing to the care and enlightenment he has shown in the excavation of the antiquities of Sidon. May the favours of the Sublime Porte continue to overwhelm its true servants.

### Advertisements.

Mr. Nakhla Kumaid has fixed Friday afternoon until sunset for the public auction of the articles of furniture that remain in his keeping and which are ready to be sold to the last bidder, and these articles are a piano of palisander wood and splendid carpets and drawing-room furniture of fine embroidery, and a chest to hold table things and a dining-table and candlesticks and lamps of different shapes and many other things which are indispensable in houses whether large or small.

### Our Arabian steel pens.

The excellence of these pens has become well known to all in every district and office and various

schools, which have tested them and relied on them. And since pens in imitation of these of ours have come to our place, we think it fit to caution the public that on our pens our name is stamped in Arabic writing, so beware, beware of imitation! The two proprietors of the General Bookshop. — Is wanted for the General Bookshop a boy as servant, who can read and write well. And information concerning that may be had from the two proprietors.

Khalil and Amīn al-Khūrī.

His Excellency Rif'atlu the skeikh Khaṭṭār effendi ad-Dahdāḥ has written a book on the elements of French reading, which he has provided with selected articles, which include anecdotes and maxims and matters connected with arts such as the (manufacture of) paper and ink and pens and printings and steam-engines and railways. And he has treated of Syria and the cities and products and arts and inhabitants in it, and has closed it with the joys and griefs that have power over men and the senses that every man has. And it has come as an elementary book clear in expression with a good method, easy to conceive, of great use for the learner of the French language. It is sold in the bookshop of the Adabiya press and its price is 3 piastres.

#### Girl's schools.

The girl's school in Sūq al-Gharb, which is by the house of Mr. Mūsā Sursuq, containing 10 rooms and with an extensive piece of ground in front of it is offered for sale. If anyone wishes to buy it and to learn full details, he can get information from Messrs. Heald and Co. in Beirūt or from Dr. Carslaw, head of the English schools of the Lebanon in Shwaiyir.

Doctor Carslaw.

The book of the complete explanations of the rules of the Turkish language composed by Yūsuf Effendi Ḥusnī which was printed some time ago is out of print and so has been reprinted now, after numerous additions

have been added to it and it has been provided with the necessary vowel-signs. And it is printed on excellent paper with beautiful types; and to make its acquisition easy and with a desire to increase its circulation to make its advantages general, we have fixed the price of a bound copy at a quarter of a mejidi in spite of the fact that the number of its pages is 432. And if anyone desires to buy it, he can ask for it at the bookshop of the Adabiya press or at the bookshops of Beirūt.

### **Advertisements**

of the Store of English wares in Beirūt.

If you wish to obtain the best kinds of English wares such as knives and penknives and razors and scissors, you must go to the store of English wares in Sūq Aiās, and you will find all you want of these kinds of things and other genuine articles of beautiful work. And the sale there is both retail and wholesale at prices to suit the buyers who have tested up to date the fine quality of the classes of all the wares which are sold in the above-mentioned store.

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### **Letters.**

#### **Invitations.**

To the most exalted most honoured sir

I hope that you will honour this your place (i.e. my house) together with the lady your respected wife on the coming Sunday at 6 o'clock for dinner that we may enjoy the pleasure of your company. May you continue (to enjoy) good!

He who prays (= Yours truly)

— —.

**The Answer.**

My master of noble character the honoured  
Mr. — —.

I have received your invitation with obedience and at the appointed time we shall do ourselves the honour in the flourishing house of bringing the duties of praise and respect. And may the nightingales of affection continue to sing in the garden of your house by His (i.e. God's) grace and mercy.

Yours truly

— —.

To the most honoured Mr. — —.

I hope that you will have the goodness to honour me by your presence next Sunday at dinner in my house (lit. thy house) to celebrate the remembrance of the birthday of your friend.

Yours truly

— —.

**The Answer.**

My most honoured sir

At the most agreeable time there has come to me the generous letter in which you command me to honour myself in your flourishing house at dinner, and we shall obey your command and go at the appointed time to enjoy the opportunity of intercourse, if God will.

Yours truly

— —.

My master, the brother most dear, most honoured.

I beg to state I arrived an hour ago on return from Damascus, and if business affairs will allow my brother to honour me with a little time, I have something to tell him that will rejoice his heart. And I am at home the whole of my day prepared to honour him at any time he wishes. May his existence continue!

Yours truly

— —.

**Answer.**

My honoured sir.

The news of the safe return of my master from his journey has given me pleasure and I will go to greet him at 7 o'clock to quench the thirst of longing in the sweetness of his glance. May God prolong his existence!

Yours truly

— —.

**Private letters.**

My dear friend

I hope that you will expect me, for I shall come shortly to honour myself by meeting your Excellency, so if you expect your friend he will owe you exceeding gratitude and praise. Otherwise, if you do not wish to wait, appoint me some time at which you will come to me tomorrow for at present I have to go out for some necessary business. And from me to you the sincerest greeting!

Cairo 7<sup>th</sup> September 1896.

Yours truly

— —.

Our friend, dear Mr. — —.

After enquiry concerning your condition, we hope that you are in the best of health and peace, then we offer you congratulation on the arrival of the New Year. In addition to this we desire very much to see you and to see lovely Berlin in these days, the days of Christmas. And I shall write to you, friend, a long letter in these days for I have become very careless. And greet from us all friends. And farewell!

Your friend

— —.

Cairo, 23<sup>rd</sup> December 1890.

My most honoured brother.<sup>1</sup>

I rejoice exceedingly over your possession of perfect health and wellbeing and I am glad that you have rewarded me with the book containing pictures. And I bring it to (your) honourable knowledge that the howling has become with me like Iblis the cursed—I do not take him as a friend. And, if God will, I will in the shadow of the honoured fatherly presence and devotion to your Excellency, give my care and attention to the sciences of the high school in the coming year so as to acquire what will give you pleasure. Further, I have fulfilled the charge of your Excellency and kissed the hands of my father and greeted my brothers and sisters; and I cannot kiss my hands and cheeks O Effendim.

Yours

— —.

### **Business letters.**

To our most honoured esteemed one and our most honourable friend Khalil Effendi.

May his existence continue.

After presenting exceeding greeting and longing we inform you that the cause of our writing is to enquire concerning your health and condition since we have not received from you for a long time any reply by which we might be at rest concerning you. And our hope is that you will communicate with us by writing, for this is, as has been said the half of intercourse. And we are in the best of health and the other friends, especially our mutual friend Aḥmad Effendi Sālim send you the sincerest greeting. Beside this our hope is that you will send us a sample of carpets and curtains from the business of your firm as I want to place them before certain selling firms, so that if they approve of them, we may order from you

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<sup>1</sup> A jesting letter from a pupil in Cairo to his elder brother in Berlin, who had given him an illustrated book, and asked him whether he cried as much as he used to do.

a number of the same kind or others. And give our greeting to your esteemed brother and the honoured family and the children and accept from me the excess of esteem.

23<sup>rd</sup> of June 1889.

Your friend  
'Alī Kamāl  
in Cairo.

To the noble respected sir; May God protect him!

After the bringing of greeting and respect, I beg to state that I have opened a large shop and filled it with Parisian wares of beauty and excellence which will answer the wishes of the inhabitants of the district, whether they are rich or poor or of moderate means. And I have arranged to import them with the greatest possible consideration in regard to price with a view to my own interest and the interest of the place. And this business firm is pledged to your command, and what you want in the way of woven materials and other kinds of wares will be sent at the lowest price for such things here considering the means by which I have attained consideration in the matter of price, as I have already mentioned.

This is the cause of my writing (to which the condition has called) and I hope that you will honour me with all the service, which presents itself to you. And may your existence be long, sir!

Yours truly

— —.

O respected gentlemen!

After paying the necessary respect we beg to state that we have been honoured by your letter of such and such a date of the past month and have learnt from it your wish for a copy of the account, and so it comes enclosed. And we take this opportunity as a means of thanking you for all the kindnesses you have done us during this year, hoping that we shall remain worthy of serving you with what is required. And we shall



be very diligent in all that you command. And may God prolong your existence!

Yours truly

— —.

**Answer to the above.**

On the . . of . . . of the year.

After paying what is necessary and fitting in the way of greeting and respect I beg to state that your honoured letter of such and such a date has reached me and enclosed the desired copy of the account, but I am sorry that it does not correspond with what is in my books, therefore I beg you to give your attention to the account with necessary exactness. There occurs in it a manifest mistake in the reckoning of the interest, for the sum of the balance in your account is so much, while the correct amount is so much. This is what I beg to state now, concluding by congratulating you at the beginning of this happy year; and may God prolong your existence!

Yours truly

— —.

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**Receipts, Leases etc.**

Certificate issued free of cost.

**Permit**

from the Public Office of Charities.

It is granted to the holder of this permit Mr. — — and with him three persons—to visit the mosques and tombs and noble monasteries in Cairo the guarded. And the visit shall be at other than the times of prayer. And this permission does not hold good for more than three days from the beginning of its date.

Written on the 22<sup>nd</sup> October 1897.

### **Receipt for a loan.**

Piastres

300

Only three hundred piastres not more.

On this date I have received from . . . the sum of three hundred piastres, and that in the form of a loan without interest for such and such a time; and as an indication that the sum mentioned has come into my possession completely this receipt has been written on . . (date follows).

Signed . . . . .

### **Receipt for rent.**

On this date I have received from . . . the sum of one hundred piastres as rent for a dwelling-place or wine shop for three months, its payment being due on the . . . day of the month . . . . And to indicate that the sum has come into my possession completely this receipt has been written on . . . (date).

Signed . . . . .

### **Exchange.**

Piastres

1200

Only twelve hundred piastres not more.

At the expiration of three months we will pay to the order of . . . the above-mentioned sum of the value of twelve hundred piastres only in silver and gold in accordance with the price of the coin of commerce in Beirūt. And its value has come into my possession as the price of wares, and for evidence this has been written on . . . (date).

Signed . . . . .

Witnesses of the condition:

### **Exchange.**

Piastres

500

Only five hundred piastres not more.

I request . . . to pay to the order of . . . at sight the sum indicated above of the value of five hundred piastres in coin of the realm. And the value is the price of . . . And for evidence this has been written on . . . (date).

Signed . . . .

Witnesses of the condition:

### **Sale.**

Praise be to God alone.

On the . . . of the month . . . of the year . . . Hind daughter of 'Amr from the district of . . . . appeared in the local court in soundness of intellect and health of body and sold to . . . and . . . sons of . . . from the above-mentioned district a piece of land situated in a place called . . . of the lands of the above-mentioned place containing mulberry trees, and which has come to the seller by legal purchase from her husband . . . in accordance with a decree confirmed by the court of the Qaḍā. And the piece is entered under number . . . , bounded on the South and West by the property of the purchasers and on the East and North by the property of the seller and the dividing boundary is a wall. She has sold it to them irrevocably with all the rights of this sale and its dues and its paths and ways and its belongings and appurtenances and additions and inclusions and every right that belongs to it and is in it for a price paid in advance its value being . . . . which the above-mentioned seller acknowledges to have received completely and in full, and that she does not possess any longer any ownership in the above-mentioned sale or in its price, or any semblance of ownership or any right or any claim at all. And the father of the purchasers . . . has received

the purchase for his two sons by their money for themselves according to what is shared between them in the above-mentioned form. And as evidence of that the present document has been written on the above-mentioned date.

Contents confirmed by

— —.

Witnesses of the condition:

Number . . Confirmation of the court.

Praise be to God, exalted be He!

On the . . . appeared . . . the seller and . . . the receiver of the purchase representing his two sons . . . and . . . and agreed on the contents of this document, and as evidence it is entered in the court of the Qaḍā . . . in accordance with the exalted law.

(Place of sealing) He who needs God,  
exalted be He!

The judge of the Qaḍā . . .

### Lease of a house.

Form of its composition:

On the date mentioned below . . ., to whom the legal right of disposition belongs, has let to . . . (and both of them are from the city . . .) the whole of his house inside the city walls, comprising six lower rooms, kitchen, and garden containing a well of spring water, bounded on the East by the house of . . . and on the West by the house of . . . and on the North and South by the property of the above-mentioned lessor, to inhabit it for a whole year commencing from the date of this deed at a rate of the value of fifteen hundred piastres in current coin employed in this district, distributed over the months or paid immediately as a true legal rent comprising the consent and reception preceded by the complete inspection prescribed for leases. And the lessor has handed over to the tenant the whole house leased empty, not occupied by anything that will prevent the use of it on condition that he

hands over to him the rent divided according to the months, each month as a part of the rent one hundred and twenty-five piastres. And on these conditions they both agreed in the presence of the witnesses whose names are mentioned. And as testimony to the fact this has been written on the . . . of the month . . . in the year . . .

Contents confirmed by . . .

Witnesses of the condition:

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Manuldruck von F. Ullmann G. m. b. H., Zwickau Sa.

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